For p: 1st. Frontis piece

See p: 88.

A

VINDICATION

Of the TRUE ART of

SELF-DEFENCE.

WITH

A PROPOSAL to the Honourable Members of PARLIAMENT for Erecting

A COURT of HONOUR in *GREAT-BRITAIN.*

Recommended to all Gentlemen, but particularly to the Soldiery.

To which is Annexed,

A Short, but very useful MEMORIAL for *Sword-Men.*

By Sir WILLIAM HOPE Baronet, late Deputy-Governour of *Edinburgh* Castle.

Certamen festinantium incendit Ignem,
Et lis festinans effundit Sanguinem.

Magno Ingenio turpe non est, sed honorificum, Errorem fateri simpliciter.

EDINBURGH:
Printed by *William Brown* and Company. MDCCXXIV.

MVSEVM
BRITAN
NICVM

6.8.6

To the Right Honourable,

ROBERT WALPOLE,

Chancellor of His Majesty's Exchequer;

First Lord Commissioner of His Majesty's Treasury,

And One of His Majesty's most Honourable Privy Council.

SIR,

HAVING writ the following VINDICATION of the *True Art of SELF-DEFENCE*, and knowing, that a Person of your extraordinary Parts and

and Learning, who are ſo much Maſter of the greateſt *Springs*, and moſt ſecret *Reſorts* of *State*, cannot but be alſo a critical Judge of the *Niceſt Points of Honour*; I have preſumed to preſent it to you, together with the Gentlemany Propoſal contained in it, for Erecting *A Court of Honour in* Great-Britain.

I had the Honour, SIR, ſome Years ago, when at *London*, to repreſent to you an Affair, in which I am ſtill, from Time to Time, concerned,

ned, before your Lordſhips of His Majeſty's Treaſury; and when you read my Name, perhaps you will do me ſo much Honour, as not only to Countenance theſe Sheets, which, altho' few, contain, I dare venture to ſay it, a good Deal of cloſe and uſeful Reaſoning, and Inſtructions upon the *Gentlemany Subjects* whereof I treat; but alſo to Approve of, and Promote the Honourable, and moſt uſeful, as well as *Chriſtian* PROPOSAL, made by me towards the Cloſe.

BE that as it will, I humbly offer them, as a ſmall Teſtimony of the ſingular Eſteem I have for a Perſon of your diſtinguiſhing Character and Merit; ſo not allowing myſelf to doubt of Succeſs, and wiſhing, SIR, to ſee, by your cordial Interpoſition and Intereſt, ſeconded by thoſe other Honourable Members of the HOUSE, who are Maſters, and Encouragers of the *True Art of the Sword*, the above-mentioned Honourable, and moſt Pacifick and

Recon-

DEDICATION.

Reconciling COURT, Eſtabliſhed by *Act of Parliament*, for the Honour and Safety of His Majeſty's Subjects. I am, with all Reſpect and Sincerity,

SIR,

Your devoted and

moſt humble Servant,

WILLIAM HOPE.

DEDICATION.

According to Court, Established by Act of Parliament, for the Honour and Safety of His Majesty's Subjects. I am, with all Respect and Sincerity,

SIR,

Your devoted and

most humble Servant,

WILLIAM HOPE.

THE PREFACE.

DUELLING, *or* Single Combats, *either without, or with* Seconds, *are of ſuch bad Conſequence, and have deſtroy'd within theſe Hundred Years, ſo many Brave Men, that I am perſwaded, there is no Man of* True Honour, *but will be well ſatisfied with my reducing into ſo ſmall a Bounds as the following* VINDICATION, *the chief Arguments againſt them.*

THERE

THERE are none but the Vindictive and Revengful, who can have any Pleaſure or Satisfaction in them; and ſeeing, that by ſo much as they poſſeſs of this Unchriſtian Temper, by ſo much do they Ungentleman themſelves, I ſhall have the leſs Regard for them.

THEY are then only the True Gentlemen, *and conſequently the* Honourable, *whoſe Judgment I ſhall reſpect in this Matter; if they but approve of it, I am ſatisfied, and ſhall very eaſily digeſt the indifferent Opinion any other leſs deſerving Perſons may have of it.*

ANY Perſon of ordinary Senſe and Ingenuity, altho' neither Gentleman nor Scholar, will be capable to underſtand

understand the Strength of the Arguments adduced, against the Giving *and* Answering *of* Challenges; *and, if he be a good Christian, he will do it the better, and the more readily enter into the Design of the Book, which is chiefly to save Men's Lives: For he may pass over the* Latin *Quotations, and be at no great Loss.*

I shall therefore only desire, That my Reader peruse it seriously, and without having any Regard to the current and common Opinions of many unthinking People on this Head; and that he would also value more the Merit and Importance of the Subject, than the Author; altho' I believe, there are but few who are well acquainted with me, who will suspect me of so much Disingenuity, as to write and publish one Thing, and think

think another: So wiſhing it may have its deſired Succeſs upon Perſons of all Ranks, as well Country Gentlemen, as Officers and others in the Army; I ſubmit it to your Judgment.

I could have added a great many more Arguments to what I have given, both againſt Duelling *and* Revenge; *but ſeeing what I have ſaid, will, I doubt not, be ſufficient to any judicious and well-inclin'd Reader, I ſhall only recommend to his Peruſal,* Three Chapters *in the* Second Part *of Monſieur* Eſprit, *of the* French *Academy at* Paris, *his Diſcourſes on the Deceitfulneſs of* Human Virtues, *Printed* Anno 1706. *The* Firſt, *Of* Valour, Chap. X. *The* Second, *Of the* Courage of Duelling, Chap. XI. *And the* Third, *Of* Patience, *with*

Reference

Reference to Injuries, Wrongs, Affronts, &c. Chap, XXI. *Which are well worth any Gentleman's Reading; and which, if he fancy the Arguments I have given againſt them are not ſufficient, will ſupply that Defect; as the Book it ſelf will a Vacancy in his* Library: *For it will well deſerve its Place.*

I ſhall cloſe this Preface *with the Sayings of Two Learned Men:* He that is truly Magnanimous, *ſays* Ariſtotle, minds only what he ought to do, and doth not care what Opinion the World hath of him, 4. *Eth. Chap.* 8. *And,* That Man alone, *ſays* Seneca, is intirely devoted to Virtue, and values it as much as it ought to be valu'd; who will rather be branded with Infamy, than wound his Conſcience. *Ep.* 81.

Advertiſement.

THE Author's *New Method of Fencing*, and *Obſervations on the Gladiators Stage-Fighting*; Alſo Dr. *Cockburn*'s *Diſcourſe and Examination of Duells*, ſo much Recommended: Are to be had at *George Strachan*'s Stationer, in *Cornhill*, oppoſite to the *Royal Exchange*, *LONDON*.

[To be added to *Page* 11th.]

Having omitted a very ſtrong Argument *for the* Uſefulneſs of Fencing, *with which I ſhould have begun the firſt* Paragraph *of the Eleventh* Page; *to which I remit it: I think I cannot do better, than to bring it in here. And it is this,*

To conclude this Point of the *Uſefulneſs of Fencing*, with an unanſwerable, and conſequently, *deciſive* Argument. I *Firſt* lay it down as *a Poſtulatum*, *That Art can ever denude a Man of his natural Courage.* It may, and does indeed ſometimes, which is its *great Property*, make a *couragious Artiſt* more circumſpect and wary in what he is to

to undertake againſt his *Adverſary*, when engaged for the *Life*, and not to be ſo *unjudiciouſly forward* and *ventorious* as if he had no *Art* at all, and were wholly ignorant; which is truly the beſt Method ſuch Perſons can take, ſeeing *thus* they depend wholly upon *Chance*; ſince they cannot upon *Art*, becauſe they have none: But that it does *diveſt* any Man of, or even *impair* his natural *Boldneſs* and *Courage*, I don't believe the greateſt Contemners of, and *Enemies* to the *Art*, will either *affirm* or *maintain.*

THIS being premiſed and granted, *I ſuppoſe two Perſons of equal Stature, Strength* and *Courage*, the one a *True Artiſt*, and the other *Ignorant*, were to *fight publickly* for their Lives, *by the Allowance of the Go-*

Government, as it was very common of old amongſt the *Romans*; Upon whoſe Side do you think would the *Betts* or *Odds of Advantage* run, in the general Sentiments of the *Spectators?* Certainly they would run upon the *Artiſt*'s Side; becauſe he equals the Ignorant in all his *natural Qualifications*, and *overballances* him in his *artificial*: So that unleſs *Providence* interveen, and equal the *Scales*, for which there can be no *certain* Reaſon given by any *Mortal*, why it ſhould incline more to the *Ignorant* than to the *Artiſt*; then undoubtedly the *Artiſt* muſt in all *humane Probability* carry it.

I think I may very naturally apply here to *True Sword-Men* (with ſome Alteration but more *Orthodox*) what the great Marechal *Turenne*

Turenne uſed to ſay of great and well diſciplin'd Armies; *Dieu, diſoit il, eſt toujours du Côté d' une Bonne Armée:* So I ſay, *Il eſt pour la plus part du Côté d' un bon & Adroit homme d' Epée.* That is, *Providence* is for the moſt Part upon the *ſtrongeſt Side*, not that it makes him ſo, but that for the moſt Part he *wills* that it ſhould be ſo; altho' he may ſometimes, for *weighty Reaſons* unknown to us, *Caſt the Ballance* to the *weakeſt Side*: For who dares ſay, WHAT DOST THOU? But that is only in very *extraordinary Caſes*; becauſe, for the moſt Part, *Succeſs* attends the *ordinary* and *natural Means*, which we ought always to *uſe*, let *Matters* go as they will.

If the Artiſt be the *ſtronger Man*, then his *Overballance*, and conſequently

quently *Advantage*, is the greater over the *Ignorant*; and if he be *weaker*, then he muſt ſupply that *Defect* by *judiciouſly* making uſe of his *Art*: The Term IGNORANT, is a Denomination given generally to all Perſons who are *unskilful* in the *Art of the Sword*, and is made Uſe of only as ſuch here; and not by Way of *Deriſion* or *Contempt* of any ſuch Perſons, who in *other Matters* may be amongſt the moſt *Knowing* and *Judicious*. I thought fit to add this, leſt ſome Perſons might miſtake me in the Expreſſion.

TRUE Artiſts may alſo, *if they can*, (but I much doubt *they can*) diveſt themſelves, in a Manner, of their Art, if they find it does not *anſwer them* in the

Heat

Heat of an *Engagement*; (which it certainly always will, if *rightly uſed*) and ſo reduce themſelves to their *natural*, but *inartificial Skill*, by which every Thing elſe, being ſuppoſed equal, they are ſtill in *Equilibrio* with the *Ignorant*; ſo that let an Artiſt either make right Uſe of his Art, or throw it off, and lay it aſide as much as poſſible, yet upon the former Suppoſition, he is always in *equal Terms* with his unskilful Adverſary, and conſequently at no *Diſad-vantage* by being *Maſter of the Art*, but a *great Deal the better*, and more *certain* and *ſure* in what he is to attempt and put in Execution. *Q. E. D.*

THIS *one Argument* alone, in Proof of the *Uſefulneſs* of the *True Art of the Sword* is *unanſwerable*, and

and muſt ſtop for ever the *Mouths* of all, who ſo much *ungentleman* themſelves, as in the leaſt to diſcountenance or *diſcourage* it, by their *ſupercilious* and ſlighting Carriage, when this *Gentlemany* and *uſeful Subject* happens to be the Diſcourſe of their *Company*.

I ſhall therefore leave this *Argument* with them, to reflect and *ruminate* a little upon, and will only aſſure them, That if it ſhall ever be their *Misfortune* to Engage in good Earneſt with a *True Sword-Man*, they will, in all Probability, have good Reaſon, by *dear bought Experience*, to wiſh, that they had been amongſt the Number of the moſt *Dexterous* in the *True Art of Defence*; for that which is *ill grounded*, and conſequently more *precarious*

rious, is not worth *naming*, far leſs *defending*. And for their greater *Encouragement* to endeavour to become *true Artiſts*, I muſt tell them, That I never yet knew, or heard of *any Artiſt*, were he never ſo *ordinary*, who ever repented him of *his Art*; but upon the contrary, always eſteemed it as moſt *convenient* and *uſeful*.

WHAT I have here ſaid, in *Commendation* of the *True Art of Defence*, is not to encourage in the leaſt any Perſon who is *Maſter of it*, to be *Hectoring* and *inſolent*, thereby to provoke People to *Quarrel*; the Conſequence of which, is commonly either *Going by the Ears in a Tavern*, or ſending next Day a *Challenge*, which ends in *Fighting*, and for the moſt Part with the *Life of One*,

One, if not of *Both the Parties*, eſpecially when *Unskilful*. But for its *Vindication* againſt ſuch as endeavour to diſparage and *traduce* it, which is below any *Gentleman* of true *Worth* and *Honour*, and to ſhow the real Benefit of it, when a Man ſhall be compelled to *Fight* upon his *neceſſary Self-defence*, which no Man can be aſſured, but he may be too ſoon tryſted with. This will ſufficiently appear by the following *Vindication*, where *I have done all in my Power* to *diſſwade* People from, and to diſcourage their Anſwering of *Challenges* and *Duelling*.

If the *Arguments* here adduced do not fully convince them of the *Atrociouſneſs* of this *unchriſtian Crime*, it is a great Sign, That the *Old Man* does as yet prevail with them;

them ; and, that no *Humane Reaſoning*, be the *Arguments* never ſo *ſtrong*, can have Force enof to *Convince* them : And therefore I muſt recommend them to a more *Supernatural Aid*; For it is *That* only can work ſuch a *Miracle*, as their intire and *Thorow Conviction* in this Matter.

AGAIN, what our Author ſays, *&c.* as in *Page* 11th.

Directions for the *Binding*.

THE Contents *are to be placed at the* End, *and the* Large Plate *laſt of all, the* Small one *being for the* Frontiſpiece; *and the* Addition *immediately after the* Preface.

A

VINDICATION

Of the True ART of

SELF-DEFENCE, &c.

HAVING writ ſo much of *The Art of* FENCING, that I truly believe, the practical and uſeful Part of it is, by my *New Method*, brought to the greateſt Perfection it is capable; for, as to the

A Nice

Nice Theory, it is of great Extent, and moſt of it more for Speculation and Diverſion in Diſcourſe, than Uſefulneſs in Practice, altho' very well worth every Gentleman's ſtudying and underſtanding, that he may Diſcourſe of it the more readily, and in the Terms of Art.

I therefore fancy it will not be thought amiſs, if I hereby give Notice to the Publick, That, having peruſed a Book, Entitled, *The Hiſtory and Examination of Duelling*, &c. written by the Reverend Dr. *John Cockburn*, which did not come to my Hands but lately, otherwiſe I had given this Advertiſement ſooner; and which is very well worth every Gentleman's Reading, ſeeing the Author founds what he writes upon the trueſt Principles of Honour,

Honour, as well as Chriſtianity: So that out of Zeal and Concern for the Safety and Preſervation of all Perſons, I cannot but recommend it to their ſerious Peruſal, particularly the Gentry and Soldiery of theſe Nations; the Book being well done, and containing in it many Things relating to the *Grecian* and old *Roman* Way of Fighting, both Curious and Learned.

And I doubt not, but this my Recommendation will have the more Weight with many, ſeeing it not only in a Manner lies in my Way, as having writ ſo much in the Commendation and Uſefulneſs of the Art of the Sword; but alſo, becauſe I am not acquainted with the Author, but give this Notice merely for the Benefit of my Countrymen, without

having the leaſt Regard to any Advantage he may reap by it, for whom I have otherwiſe a great Reſpect, becauſe of his other Writings, of which I have ſeen ſome; but particularly for this uſeful Performance, wiſhing, that every one may be Maſter of it, for their clearer Conviction, as to the true Principles of Honour, now a-Days ſo much miſtaken, and many Times perverted to ſo bad an Uſe, as that of *Duelling*; but which our Author has unanſwerably explained, and ſet in their true Light.

HOWEVER, to prevent ſome Miſtakes, which many Perſons may, without due Conſideration, fall into, I am to acquaint the Reader, That what the Author ſays in *Chap.* II. *Part* I. *Concerning the common Gladiators*, is not to be taken in a general

general Senſe; for, as there are no hardier and braver Men than moſt Part of them are, and who value leſs their Blood; I wiſh, to the Reputation of Art, they did it more than I have many Times obſerved them to do, when upon the Stage, and fighting for a Prize, when by true Art they might have prevented it; and which was the Occaſion of my writing ſome Obſervations upon that Head when at *London*, about Eight Years ago; ſo it cannot be deny'd, but that ſome of them may be of a mean and daſtardly Spirit, and come to play the *Poltron*, as the Author terms it, in the Day of Battle; for *Art can never make a common Fellow a Gentleman, nor a Coward a Hero:* But that is no more a juſt Reflection upon *Gladiators* in general, than it would

be upon Mankind, That becauſe many of us are treacherous, falſe and villanous, to conclude from thence, that our whole Race muſt be ſo. Therefore, altho' I allow with the Author, that there are many mean and naughty Perſons amongſt thoſe who Profeſs the *Art*, yet I deny it as to the General; for, according to the Proverb, *One or Two Swallows make not a Summer.*

ALSO what he ſays in *Chap.* IX. *Part.* I. of the Weakeſt maſtering the Strongeſt, and the Ignorant the Artiſt, muſt be taken in the ſame Senſe as the former; becauſe, altho' this does ſometimes fall out, yet perhaps not in many Engagements where a Perſon truly skilful is concerned.

Besides, there are but few good Sword-Men; and to attribute that to a real Sword-Man, becauſe it is ſometimes the Fate of the Half-skilful to meet with it, is wrong Arguing; for if a Man be truly an Artiſt, his Art can never do him Prejudice, becauſe being Maſter of it, he underſtands the Parades of all Manner of Thruſts: knows to diſcover, and to make or force an Open where there is none; to direct, and adjuſt his Thruſt to that Open; to Advance and Retire; to break Meaſure or Diſtance; and all this without Confuſion, with many other Subtilties belonging to the Art, which none altogether ignorant can pretend to: So that whatever Way it goes, he, as a skilful Gamester, muſt have the Odds upon his Side, altho' he is not infallible, and

can no more withſtand a ſtrong and impetuous Current of bad Fortune, than a good and knowing Gameſter can an unlucky Run at Cards or Dice. And by theſe Advantages, which are but a Few of the Many he otherwiſe has, it muſt ſtill be own'd, that upon the Main, a true Artiſt has by much the Advantage, even of an ordinary Sword-Man, much more over one wholly ignorant of any Part of the Art; altho' we all know, that notwithſtanding of this, *The Battle is not always to the Strong*, &c. which ought to humble all true Artiſts, and be as it were a Counterpoiſe, to abate their Pride and Vanity, flowing from their Art, ſeeing there is nothing of this Kind infallible under the Sun, but *That Time and Chance happeneth to all.* Altho' all Men of Underſtanding

ſtanding muſt own and confeſs, that at Bottom, *Art* is preferable to *Ignorance*, and that *Ingenium præſtat Viribus*, let the Succeſs and Event be as they will.

THIS is as homely and juſt a Compariſon, betwixt *Ignorance* and *Art in Fencing* as I can poſſibly give, and muſt ſtop all reaſonable Objections upon this Head: For,

Who fancies Art makes Men Infallible,
Diſcovers more of Ignorance than Skill;

If Art did Sword-Men truly Sword-Proof make,
What Pains to become Sword-Men, would Men take?

True

True Art does Ignorance in this excel,
It doth both Blow and Thruſt with Eaſe repel;

Art does but Knowledge and Aſſurance give,
And Men from many Blow and Thruſt relieve;

Sees, forces opens, and with Judgment juſt,
Prompts, here you are to Strike, and there to Thruſt;

Thus, Art, you ſee, is better far than none,
Cauſe it prevents receiving Three for one;

Who from his Art does more than this expect,
Arm'd Cap-a-pee *muſt fight, and it reject;*

For Art's but Art, and Skill no more than Skill,
Which ſaves in Part, but works no Miracle,
To render frail Man! ------- Infallible.

AGAIN, what our Author ſays in the ſame *Chapter*, *Page* 190, of Peoples commonly Fighting in Paſſion, muſt be underſtood, *Cum grano ſalis*, as we ſay; for altho' in all my Directions, both for School-Play and at Sharps, I recommend Calmneſs, yet it is to be ſuppoſed, That a Man muſt have his Paſſion ſo much excited, as to make him the better exert his Strength and Vigour, otherwiſe People would appear as lifeleſs Statues in Time of Fight, which would be very aukward, and unſeemly in an Engagement; Beſides, there

there are ſome Perſons ſo very well tempered, that unleſs their Paſſion be excited to a certain Degree, they will ſcarcely reſent even a real Injury: Such Perſons, to uſe a homely Compariſon, like *Flint* and *Steel*, muſt be, I will not ſay, *beat up*, and *ſtruck upon*, for that is too harſh an Expreſſion againſt any Gentleman, but a little *rubb'd up*, and *teaz'd* they muſt, to extract *their Fire*, and yet at Bottom they are no *Cowards*; which is the true Reaſon of the Difference of Tempers, betwixt quarrelſome Perſons, and ſuch as are ſlow to it, and who often ſuffer a bad Character by it; but which cool-tempered Perſons prove many Times the better Men of the Two; becauſe they do not care for Quarrelling, without having a good Ground for it; nor to Fight, until they know well for what, and then they

they commonly do it in good Earneſt; for which they are not ſo much to be condemned, as thoſe who pick Quarrels upon every trifling Occaſion, and come many Times but very ſcurvilly off: So that in ſuch cool and ſlow Tempers, you ſee a good Degree of Paſſion is ſo far from being condemned, that it ought rather to be cheriſhed and commended; for there are no Rules without an Exception.

But granting many People do fall into an Exceſs of Paſſion in Time of Fighting; yet true Sword-Men have for the moſt Part more of Temper, and know better than ſuch hot and fiery Perſons, how to make their Art and Dexterity ſubſervient to them in an Engagement for Life: Likewiſe, there is a vaſt Diffe-

Difference betwixt Tranſport, or a too violent Paſſion, and an uſeful Degree of it, whereby one's Vigour is excited to a greater Activity, by a more lively and brisk Agitation than ordinary of the Animal Spirits. The Firſt is a Degree of Fury, or Madneſs, which in my above-mentioned Book, I term, *Temeritatis vel ignorantiæ Audacia*, the *Raſhneſs or Fool Hardineſs of Ignorance*; and is wholly to be condemned: The Latter is an Aſſiſtance, and as it were, a Spur to one's Strength and Vigour, and yet has a Kind of Reſtraint put upon it by Art, for its more effectually Succeeding, which I call, *Peritiæ & Experientiæ Cautela*, the *Cautiouſneſs and Warineſs of Art*; and is much to be valued and commended in a Great-Sword-Man, that he may the better ſuc-

ceed

ceed in the reaſonable and neceſſary *Defence* of his Honour and Life.

It is therefore only the Exceſs and bad Uſe of theſe that Doctor *Cockburn* really condemns; and Unlawfulneſs of Accepting a Challenge, and Duelling, but not the Benefit and Uſefulneſs of the *True Art of Defence*, when a Man ſhall unavoidably be neceſſitate to make Uſe of it in Defence of his Life: He is more of a Gentleman, and underſtands better the Principles of *True Honour*, of which he has given a ſufficient Evidence in this Book I am now Recommending; than in the leaſt to diſcourage the Underſtanding the *True Art of the Sword*, or to condemn neceſſary *Self-Defence*. For in his *Dedication* to the Marqueſs of

Car-

CARNARVEN, he expreſſes himſelf thus,

MY LORD,

" I Am none of thoſe who deſpiſe
" Honour, or who make the
" Slighting it a Virtue. I ſet a Va-
" lue upon it, and do acknowledge
" it abſolutely neceſſary to Quality.
" For if true Honour be wanting,
" neither rich Poſſeſſions, nor Titles,
" nor Dignities, will render Illuſtri-
" ous, nor yet skreen one from Ha-
" tred and Contempt: But what true
" Honour is, and what is the pro-
" per Teſt of it, I have ſhewed here;
" and therefore make bold to re-
" commend that Chapter, wherein
" it is treated, to your Lordſhips
" Peruſal. *Chap.* VII. *Part* 1*ſt.*

AND

And as a further Proof, that what I aſſert is ſo, I ſhall, for the Reader's greater Eaſe, until he provide himſelf with the Doctor's Book, tranſcribe a little out of it, relating both to this Point of *Self-Defence*, and that of *Declining Duels*, or *Fighting*, except upon an abſolute Neceſſity; yet not ſo exactly, as to go on regularly, and as it lies in his *Book*, but only here and there, as it makes for my *Purpoſe*; and I ſhall endeavour to connect it as well as I can.

As to the Firſt, *Chap.* IV. *Part* II. in Anſwer to the pretended *Neceſſity of Duelling*; now, ſays he, I will not offer to anſwer this Argument, by denying or diſowning the Principle of *Self-Defence*, or ſetting at

nought a Security from Injuries: This would look like a Stoick, rather than a Chriſtian. I acknowledge the *Principle of Self-Defence* both reaſonable and neceſſary; and that it is both a natural and religious Duty, to keep our ſelves from Contempt and Injury.

AGAIN, *Chap.* V. § 3. of the ſame Part; after having diſcourſed of Revenge, and Moral and Divine Security, he ſays, What has been ſaid on theſe Heads, is not intended to render unlawful, outward, forcible *Defence*, or to reſtrain any from the Uſe of it, when good Name or Civil Rights are violently invaded, and cannot be otherwiſe preſerved: Becauſe they are too important Things not to be taken Care of, or to be thrown up without Concernment: For

For it is the ſtrict Duty of all Men, to keep theſe with all Care, and by all lawful Means: Therefore *Cicero* ſaith truly, *Qui autem non defendit, nec obſiſtit, ſi poteſt, injuriæ, tam eſt in vitio, quam ſi parenteis, aut patriam, aut ſocios deſerat.* Off. Lib. 1. "Injuries are to be deſpiſed, when "they ſhew only the Malice, the "Envy, and Ill-will of him that "doth them; neither have they any "pernicious or uneaſy Effects: But "if ſo violent and outragious, as to "ſhake one's Peace, Intereſt or Re-"putation, and to be of evil Con-"ſequence to one's Family and Po-"ſterity, then indeed one ought to "beſtir himſelf to remove, and Re-"medy them; otherwiſe he is nei-"ther juſt to himſelf, nor to thoſe "who depend upon him; and is "Careleſs whether he be capable of

" doing good or not: Such Uncon-
" cernment is ſtupid and fooliſh."

It is not juſt to wrong others, but neither is it juſt to ſuffer ones ſelf to be egregiouſly wrong'd, if it can be lawfully hindered, and if one cannot ſave himſelf from Injuries of very evil Conſequence to himſelf, and others concerned in him, by a Senſe of Juſtice, friendly Admonitions, modeſt Remonſtrances, fair Repreſentations, the Mediation of others, and ſuch like generous and peaceable Methods, it is then reaſonable, to defend himſelf by Force and Coercive Power; ſo much for the *Neceſſity of Self-Defence.* As for the Legality of it, I ſhall only ſay, it is known all the World over, That *Neceſſity has no Law*; altho' I wiſh, That what Laws we have againſt

Duel-

Duelling, were more full and expreſſive upon this Head than they are.

THE next, are a few of his Reaſons for *Declining Duels*, or *Accepting of a Challenge* at any Rate; which he enforces in ſome of the *Sections* of the ſame *Chapter*, by anſwering the chief Pretences which are generally made Uſe of in Vindication of ſo bad and pernicious a Practice; As,

I. *The Pretence of Cuſtom.*

THOSE who vindicate *Duelling*, own, it may be true, That the common Opinion of the World about *Duels*, may be erroneous, and that it would be better if they were laid aſide; Yet ſeeing this erroneous

Opinion prevails, there is a Neceſſity of Complying ſomething with it, otherwiſe one can have no Reputation, but muſt be deſpiſed, and Death is as eligible as Contempt, according to the old Saying, *Aut Mors, aut vita Decora, either Death or an honourable Life.*

Now, a very little Reflection will diſcover the Weakneſs of this Argument; for the Reaſon of it can take Place only in Matters of an indifferent Nature, and not intrinſically Evil. Opinions not dangerous may be indulged a little, if popular; and Cuſtoms may be complied with, if in themſelves innocent, tho' nothing but Cuſtom can recommend them; for the Affectation of Singularity in ſuch Caſes, is only Pride and Obſtinacy: But what is pernicious,

ous, immoral, and what has important ill Conſequences, tho' never ſo popular, ſhould be ſtedfaſtly reſiſted; *for none ought to follow a Multitude to do Evil*; nor does he act wiſely, who prefers uncertain popular Eſteem to neceſſary Truth, to right Reaſon, to the publick Good, to the Pleaſing GOD, and to the Saving his own and other Mens Souls. Beaſts run inconſiderately after one another, tho' it be into a Ditch, or over a Bridge, or into a Slaughter-Houſe; but Men ought to conſider the Way as well as the Example given them. As ſaith *Seneca*, *Nihil ergo magis Præſtandum eſt, quam ne pecorum ritu ſequamur Antecedentium Gregem, pergentes non quà eundum eſt, ſed quà itur.* "It is eve-
" ry one's Duty and Honour, to ſet
" themſelves againſt vulgar Errors,

" and againſt vulgar ill Practices, that " Truth and Virtue and Righteouſ- " neſs may prevail, *&c.* "

II. *The pretended Neceſſity for Military Men to Fight Duels.*

" It is again urged by Men of the " *Military Profeſſion*, That the a- " voiding Duels is impoſſible a- " mongſt them ; for if they did it, " their *Fellow-Soldiers*, both *Officers* " and *Others*, would not keep them " Company, nor join or roll with " them in any Point of Duty, which " would occaſion the *Breaking* of " them ; ſo that they muſt either " *Fight Duels*, or turn out of the " Army. "

I know this Matter of Fact is too true, as I have known ſome who have

have engaged in Duels merely on this Account, which is not much for the Credit ef our Military Diſcipline. If any ſhrink at Orders, or turn their Back in the Day of Battle, certainly there is all Reaſon to diſgrace and caſhier them, both for Cowardice, and as it may endanger the Victory: But to break or diſgrace one, becauſe he will not fooliſhly throw away his own Life, nor yet take the Life of another, without any juſt Cauſe or honourable Occaſion: That is to commit Murder, which is forbidden by both Divine and Human Laws. "How unreaſonable is this! How "impious! Is a poor Fellow put to "Death for Deſertion? And ſhould "he be commended and honoured "who renounces Chriſtianity? Can-"not one be both a Soldier and a "Chriſtian? What! Is Rudeneſs,

"or

" or Hectoring and Huffing, Swear-
" ing and Curſing, the proper Ac-
" compliſhments, and neceſſary Or-
" naments of a Soldier? Is none
" fit to Face an Enemy, but he who
" has learn'd firſt to defy his God,
" to blaſpheme his Name, and to
" make a Mock of his Laws? It
" were to be wiſhed, that Generals
" and all commanding Officers
" would lay this to Heart, that they
" may ſee, and be ſenſible of the O-
" bligation upon them, to retrieve
" the Honour of Chriſtian Armies,
" and to repreſs thoſe Scandals of
" the Military Profeſſion; particu-
" larly this of giving and accepting
" *Challenges*, and fighting of *Duels*.

COURAGE is both commendable and neceſſary for a Soldier; but daring to do Evil is not true Cou-

rage;

rage; it is inconſiderate and ſhameful Brutiſhneſs, which all wiſe Men will have in Contempt, and the Eſteem of others ought to be deſpis'd: For it is to be always remembred, that it is better to obey God than Man, and wiſer to fear God than the Cenſures of Men. It is more Honourable to ſuffer Reproach out of a Religious Principle, than to have the Applauſe of all the World.

And that ſuch a Regard to the Laws of God, and the Precepts of Religion, is nowiſe inconſiſtent with the Character of a Gentleman and a Soldier, even in the Army, will appear from the Example and Authority of One, who was both a Gentleman and a Soldier; and who adorned theſe Characters, by joining to them that of a ſtrict Chriſtian.

The

The Perſon is *Monſieur Renty*, whoſe Life was written in *French*, and tranſlated into *Engliſh*, and both are lately Reprinted. He was born in the Year 1611, at *Reni*, in the *Lower Normandy*: He was the only Son and Heir of *Charles de Renty*, a Gentleman both of a good Eſtate, and of an ancient Noble Family.

The young *De Renty*, as he had good Natural Parts, ſo there was given him a virtuous, liberal, and ſuitable Education, which render'd him a very accompliſh'd Gentleman, and procur'd him ſuch Reputation, that he was choſen, even very young, a Member of the *States of* Normandy aſſembled at *Rohan*. A little while after, *France* being engaged in the War of *Lorrain*, and it being then judged not honourable for a Gentle-

Gentleman to loiter at Home, when the Service of his King and Country call'd him to the Field; *Monſieur Renty* went into the Army, where he was placed at the Head of a Troop, in which were divers young Gentlemen. He very ſoon got a Reputation among the Generals, and all the Commanding Officers as well as others, by ſtudying to oblige every one; but when *Monſieur Renty* became a Soldier, he did not lay aſide the Character of a *Chriſtian*; he own'd the Obligation to preſerve it in the Camp, as well as elſewhere; and as he is deſcribed by the Author of his Life, he did it every where with an unuſual Care and Strictneſs, giving a good Example, and keeping a ſtrict Diſcipline over thoſe under his Command, which made

him

him moſt gracious wherever he was Quartered.

BUT, to give an Inſtance ſuitable to the Subject of this Diſcourſe, "While *Monſieur Renty* was in the "Army, there happen'd a Diffe-"rence between him and another "Gentleman, who ſtood much up-"on what is called, *The Point of* "*Honour*; it was firſt carried before "the General Officers, who deter-"min'd in *Monſieur Renty*'s Favour: "But the other would not reſt in "that, nothing could give him Con-"tent but a Satisfaction by the "Sword, and ſo he ſent a Challenge. "*Monſieur Renty* told him that "brought it, That the Perſon he "came from was much in the "Wrong, for he had given all the "Satisfaction, which in Juſtice and

"Reaſon

" Reaſon could be demanded : But " the other ſtill preſſing and repeat- " ing his Challenge, and that too " with ſome inſolent and provoking " Language, *Monſieur Renty* retur- " ned this Anſwer, *That he could not* " *accept of the Challenge, ſince God* " *and the King did forbid it; he had* " *no Fear of the other, but he feared* " *God, and dreaded the offending* " *Him: That he would go every Day* " *abroad as he was wont, wherever* " *his Affairs ſhould call him; and if* " *any Attack ſhould be made upon* " *him, he would make the other to* " *repent it.*

THIS Anſwer is the more remarkable, that it came from a young Man, that intended to raiſe himſelf to Preferment by the Sword : Now, the other quarrelſome Perſon, ſeeing

it

it in vain to attempt the drawing *Monſieur Renty* to a formal Duel, he took an Opportunity to ſet upon him when attended with one ſingle Servant: The Conſequence was, that both the quarrelſome Gentleman and his *Second* were wounded and diſarmed. After which, by the Aſſiſtance of *Monſieur Renty* and his Servant, he carried them privately to his own Tent or Lodging, where he himſelf dreſſed their Wounds, comforted them with Wine, and diſmiſſed them with their Swords, never boaſting of the Advantage which he had over them, nor ſo much as ſpeaking of it to any, or ever mentioning it afterwards to his Servant, who was preſent.

When other Differences happened, he uſed to ſay, That there

was

was a great deal more Courage and Greatneſs of Mind, in bearing an Injury for the Love of God, than in returning it; and in Suffering, than in Revenge; becauſe the one was more difficult than the other: That a Bull had indeed Courage, but it was Brutal; whereas ours ought to be Rational and Chriſtian.

THESE being the Sentiments of a *Gentleman* and a *Soldier*, which I alſo hope are not ſingular to him, I may preſume, what I have ſaid on this Head will meet with the leſs Prejudice; I will therefore ſubjoin that which the eminent Doctor *Hammond* hath delivered on this Subject, in his excellent and uſeful Catechiſm, *Lib.* II. § 5.

Sch. *MAY no Injury or Affront be accounted ſufficient to provoke me to offer, or challenge to a Duel?*

Catech. NONE imaginable; for that Injury, whatever it is, if it be a real one, of a conſiderable Nature, will be capable of a legal Satisfaction; and that muſt content me, private Revenge being wholly prohibited by *Chriſt*: Or if it be ſuch that the Law allows no Satisfaction for, that is a preſumeable Argument, that it is light and inconſiderable; and then, ſure the Life of another Man, and the Danger of my own, will be an unproportionable Satisfaction for it.

Sch. *WELL, but if another ſend me a Challenge, may not I accept of it, eſpecially*

eſpecially when I ſhall be defamed for a Coward, if I do not?

Catech. Certainly I may not: The Law againſt Killing reſtrains me; and for that Excuſe of Honour, 1*ſt*, It is moſt unreaſonable, That Obedience to GOD's Commands ſhould be an *infamous Thing*. And then, 2*dly*, If ſo impious a Cuſtom hath prevail'd, I muſt yet reſolve to part with Reputation, or any Thing, rather than with my Obedience to GOD. But, 3*dly*, You may obſerve, That there are Two Sorts of *Cowardice*, much differing the one from the other; the one proceeding from the Fear of being beaten or killed; the Second, from Fear of hurting or killing another. The moſt valiant Deſpiſer of Dangers, may be allowed to have a great deal

of the Second of theſe, and will certainly have as much of it, as he hath either of good Nature or Religion; and that will reſtrain *Duels* as much as the other. And might this but paſs, as ſure it deſerves, for an honourable and creditable Thing, the Fear of the other Kind of Diſcredit would work little upon us; for the World is now generally grown ſo wiſe, that a Man may, without any Diſhonour, fear being killed or hurt; and even to go out of the Way of ſuch Dangers is creditable enough, upon an inevitable Neceſſity, it being rather proud Folly, than true Fortitude, to throw away our Life, when no Good can come of it; for no Law can tie a Man to what is impoſſible, nor can he be blamed for a Miſadventure, in whoſe Power it was not to prevent it: So that *De-*

moſthenes

moſthenes his Aphoriſm, *Vir fugiens denuò pugnabit*, is very applicable in this Caſe. The Unluckineſs of it is, that the other honeſt Kind of Fear, that of hurting and killing another, is become the only infamous Thing, the only Cowardice that is accounted for. For the removing of which, you may obſerve, 4*thly*, That in a reaſonable Eſtimation of Things, he that for the preſerving his Reputation, ſhall venture to diſobey God, is ſure the greateſt Coward in the World; becauſe he is more fearful of Diſgrace and Infamy in this World, than any good and pious Man is; nay, than he is himſelf of violating the Laws of Natural Reaſon, of offending God, or incurring the Eternal Flames of Hell.

Sch. *BUT what am I to do, in Caſe a Challenge be ſent or offered to me?*

Catech. I am, *First*, In Conſcience towards God, to deny it, whatever the Conſequence may be. *Secondly*, To offer a full Satisfaction for any either real or ſuppoſed Injury done by me, which hath firſt provoked the Challenger. *Thirdly*, As prudently as I can, to ſignify, (and by my Actions to teſtify the Truth of it) That it is not the Fear of Dying, but of Killing; not Cowardice, but Duty, which reſtrains me from this forbidden Way of ſatisfying his Deſire.

Sch. *BUT what if all this will not ſatisfy him, but he will ſtill thirſt after my Blood, and accept of no other Satisfaction; but aſſault me, and force me, either to deliver up my own Life, or try the Uncertainty of a* Duel?

Catech.

Catech. THE utmoſt that in this extreme Caſe can be lawful I ſhall define to you, by ſetting before you an Example which I have met with. "Two Perſons of Quality meeting "in a publick Place, the one paſſed "an Affront upon the other; the "other bore it patiently in that "Company, but after ſent him a "Challenge: He ſent him a meek "Return of Acknowledgment of his "Fault, and Readineſs to give him "any other Satisfaction that ſhould "be thought on to wipe off the In-"jury. The Perſon affronted will "not accept any other. He keeps "his Chamber, and for a long Time "uſeth all Care not to meet the "Challenger in any Place which "would be proper for Fighting, and "ſtill offers Tender of Satisfaction.

" At length it falls out, that they did " meet in a Place where this could " not be avoided: The Challenger " ſets upon him, the other draws in " his own Defence, wounds him " lightly, and having done ſo, de- " ſires again that this may end the " Quarrel, and offers any other Sa- " tisfaction: The Challenger will " not conſent, aſſaults again, is kil- " led, and ſo the Tragedy ends with " the chief Actor's Life.

THAT the Surviver did any Thing, except the firſt Affront, unlawful in all this, every Circumſtance conſi- dered, I cannot affirm; no Man be- ing bound to ſpare that other Man's Life, which he cannot ſpare with- out parting with his own. Which is elegantly expreſſed by *Cicero* thus: *Hoc ratio Doctis, & neceſſitas Barba-*

ris,

ris, & mos Gentibus, & Feris natura ipſa præſcripſit, ut omnem ſemper vim, quacunque ope poſſent, a corpore, a capite, a vita ſua propulſarent. In Orat. pro Milone. I ſuppoſe this may ſatisfy the utmoſt of your Scruples in this Matter, if I tell you, That this Caſe, taken with all the Circumſtances, is the only one I can give you, wherein one of the Two *Duellers* may be innocent, and you will be apt to deceive your ſelf, if you ſeek to find out other Caſes, and think to ſatisfy them by this. So much for the Opinion of this Great and Learned Divine upon this Matter; which is another Evidence, beſides our Author, of the Reaſonableneſs and Innocence of *Self-Defence*, and conſequently of the Uſefulneſs of the *Art of the Sword*.

III. *The*

III. *The pretended Neceſſity of* Duelling, *to prevent or reſtrain Affronts or Injuries.*

It is further pleaded in Behalf of *Duels*, That they are in ſome Manner neceſſary for Curbing inſolent and injurious Perſons, and for preventing Affronts, abuſive Language and the like Provocations, which ſuch Perſons are ready to give, if not over-awed and reſtrained. The *Fear* and *Danger* of a *Duel* ſerves to keep them in Awe, and teaches them to uſe others reſpectfully; but if one do not this Way defend himſelf, he ſhall be daily abuſed and trampled upon, according to the old Saying, *Veterem ferendo injuriam, invitas novam.*

This

THIS ſeems a ſpecious Argument with many, becauſe it promiſes Security, and flatters *Reſentment*, which is agreeable to *Corrupt Nature*, and appears ſo reaſonable, that the Generality, even of thoſe who have eſcaped the groſſer Corruptions of the World, do indulge it too much: No wonder then if others be ſomewhat tranſported with it: Wherefore, if a ſatisfactory Anſwer cannot be given to this Argument, *Duelling* will continue in Credit, and ſome will Place their Security in it.

NOW, I cannot ſay, That there is no Reaſon for apprehending Injuries, nor any Occaſion for guarding againſt them; for it is too evident, that many Perſons are now a Days too much expoſed to them, ſeeing theſe

theſe *Vices* have obtained which cauſe them, *viz.* Malice, Envy, Ill-will, Strife and Contention. What the next Generation will prove, GOD knows, but the preſent is moſt crooked and perverſe. Indeed it is a Matter of both Shame and Regrete, but it is a ſad Truth, That generally the *Youth* are *Rakes*, *Old Men Libertines*, and thoſe who ſhould ſet an Example to others, are noted Patrons of Notions, which cheriſh all Inclinations to Evil, and which ſtifle the Senſe of Piety towards GOD; and of Juſtice and Generoſity towards others.

BUT to return to our Subject; Seeing the preſent State of the World, at leaſt with us, is thus *corrupt*, therefore he who cannot live as a *Recluſe*, but reſolves to ſet out into the World,

World, and to engage into the Affairs of it, either generouſly to ſerve the *Publick*, or lawfully and innocently to ſerve himſelf, I ſay, "This "Man may conclude to meet with "Injuries, Provocations, and what "is called Affronts, and ſhould pre-"pare for them, even as they who "intend a Voyage, do wiſely pro-"vide againſt Storms, Tempeſts and "rough Weather, to which the Sea "is liable, as every one knows."

THEY, ſaith *Paneſius*, who converſe in the World, muſt not only be prepared for Buſineſs, but for Dangers unforeſeen, which happen daily: For preventing and avoiding which, *Preſence* of *Mind* is neceſſary, and ſhould be like Wreſtlers: For as they put themſelves in a neceſſary *Poſture* before they *Fight*, have

have their *Arms* free and ready to *guard* Head and Face, and are prepared, either to Word off Blows, or to give them; ſo a prudent Man ſhould watch circumſpectly, and be on his *Guard* againſt Provocations and Injuries. "For this Cauſe his "Mind ſhould be firm, ſteady, well "inſtructed, and quick to divert the "Strokes of Fortune, and to fru-"ſtrate the Snares of Evil Men, that "he may not ſuffer by Surpriſe, or "Neglect of due Preparation."

BUT as there is all Reaſon to apprehend ſuch Tentations, and as it is *Wiſdom* both to foreſee them and to prepare for them; ſo he does not *wiſely* conſider Things, who places his Security in a *jealous*, *touchy* and *vindictive* Temper, in a Reſolution to revenge every Injury: He who thinks

thinks this, and is thus reſolved, is ill adviſed, and has conſulted neither *Law* nor *Goſpel*, *Reaſon* nor *Religion*, *Humane Philoſophy* nor *Experience*, but only the *Sentiments* of *Corrupt Nature*, which renders one *Heedleſs* and *Inconſiderate*.

He who reſolves on this *Refuge*, muſt have no Opinion of *Providence*, he muſt think *Morality* a meer Name, *Virtue* and *Vice* Arbitrary Things, *Juſtice* towards GOD and Man to have no Foundation in *Nature*; and that the Obligation to them ceaſeth, unleſs all and every one agree to the Obſervance of them, as if it flowed from a mutual *Contract*: In a Word, that *Wickedneſs* is no *Wickedneſs*, when faſhionable; and, that *doing Evil* is every Way allowable, when others do ſo.

ſo. That this may appear evidently, I will diſplay *Revenge*, and by doing ſo, I am confident, all who have a ſincere Reſpect to Juſtice, Honour or Intereſt, having duly conſidered it, will condemn it, and be aſhamed of it.

IV. *Of the Unlawfulneſs of Private Revenge.*

PRIVATE *Revenge* is altogether unlawful, if GOD be conſider'd, and if there be Regard to His ſupreme and ſovereign Authority; for he has expreſly forbidden *the Avenging our ſelves, or Rendring Evil for Evil*: On the Contrary, he commands expreſſy *the doing Good for Evil*; and ſo no Provocation is, or can be an Excuſe for either doing an Injury to another, or for neglecting

ting a good Office, when there is both Occaſion and Opportunity for it.

THE Duty of friendly Actions, and of forbearing what is hurtful to others, is perpetually binding, becauſe the Obligation to obey GOD never ceaſeth: It is not a Duty by Virtue of any mutual Compact, or Agreement among Men, but by Virtue of the *Divine Authority* commanding it, and which hath commanded it abſolutely, and not conditionally, with Reſpect to particular Perſons their *Merits* or *Demerits*.

LOVE, Good-will, and good Offices, are called *reciprocal Duties*, becauſe all owe them to one another, and all ſhould pay them to

each other: But they are not like *Matters* of *Traffick* and *Bargain*, not to be paid, unleſs another fulfil his Part: They are due, not only to *Friends* and *Well-wiſhers*, but to all indifferently, however they deſerve it; for tho' they do not deſerve it, yet ſeeing GOD commands it, for His Sake it ought to be done, otherwiſe He is not *duly honoured*.

FOR the ſame *Reaſon*, and by the ſame *Rule*, every one ought to do what is commanded him, in Relation to another, whether that other give, or not, reciprocal Encouragement on his Part: Every one ought to mind his own Duty, and ſhould not take his Meaſures from another's Behaviour: For one Man's *Diſobedience* can never excuſe another's Neglect of his ſtrict and neceſſary Duty:

Duty: An evil *Example* ſhould never be followed, nor will any *Example*, *Temptation* or *Provocation* juſtify that which is *Evil.*

THEY do not adorn the Doctrine of CHRIST their *Saviour*, whoſe *Morality* riſes no higher than that of the common Sort of Mankind; nor do they underſtand *Chriſtianity*, who think it lawful or allowable to withdraw *Kindneſs* and *neceſſary good Offices*, becauſe another has fail'd in his Duty, or does not *perſonally* deſerve it; it might be ſo, if there were no other than humane Obligations upon us: But we are the Creatures of GOD, the Subjects of the Moſt High, who has an abſolute Right in us, and over us, and ſo can juſtly lay us under what Obligation he pleaſes, tho' he never pleaſes to

command any Thing but what is perfectly Right.

He alſo is the *Supreme Judge*, to whom all are accountable, and who only hath Right and Authority to reward and puniſh. *Vengeance is mine, and I will repay it, ſaith the* LORD. He therefore who preſumes to chaſtiſe or puniſh another, without the Divine *Leave*, *Commiſſion* or *Appointment*, he, I ſay, does uſurp the *Prerogative* of GOD, which is very *Criminal:* GOD hath given a limited Juriſdiction to *Parents* over their *Children*; to *Maſters* over their *Servants*; and to *Princes* over their *Subjects*: But no private *Perſon* has Power over his *Equal* or *Neighbour*, who has no Dependence upon him; and therefore, whatever be his Offence, he has

has no *Right* nor *Authority* to *avenge* or *puniſh* it: Wherefore, *private Revenge*, with Reſpect to GOD, is *altogether unlawful.*

As *Revenge* ſtrippeth one of his Uprightneſs towards GOD; ſo does it of his Innocency towards the Publick State and Government: It rendreth him Wicked and Unjuſt in Reſpect of both. A Man treſpaſſeth againſt the Government, and is puniſhable, who, without a legal Warrant enters his Neighbour's Houſe, ſeiſeth his Goods, or drives away his Cattle, whatever Wrong he may pretend was done him: And he acts as illegally, who aſſaults his Perſon, who offers Violence to his Body, and Robs his *Good Name.*

WHEREFORE, as has been hinted already, when any one is wronged by Word or Deed, if it be of that Nature and Conſequence, as to make it very prejudicial, it ought to be carried to the Magiſtrate; but if it be unworthy of his Cognizance, it is alſo unworthy of a Chriſtian or wiſe Man's Reſentment, eſpecially by *Duel*: For all private *Fighting*, except for neceſſary *Self-Defence*, is againſt Law. If he is unjuſt who doth an Injury, he cannot be accounted Innocent who revengeth it by himſelf; for he who gives the Provocation, is only firſt in the Fault; but he who revengeth it, is equally guilty, and indeed more guilty, if *the Sun has ſet upon his Wrath*, and if the *Revenge* was deliberate. As *Tertullian* ſaith, *Quid enim refert inter*

inter provocantem & provocatum, niſi quod ille prior in maleficio, at ille poſterior. De Patientia. And *Lactantius* rightly judges, *That he who revenges an Injury, imitates him who did it, and ſo becomes as Wicked as the other. Non minus enim mali eſt, referre quam inferre injuriam. Lib.* VI. *Cap.* XVIII.

Mr. *BRUCE*, in his *Inſtitutions of Military Law, Ancient and Modern*, diſcourſing of Military Crimes, ſays, "That *Wounding* a "Fellow-Soldier with a Sword, or "any other deadly Weapon, was, "according to the *Roman Conſtitu-* "*on*, Capital; but if with a Sword "in the Scabbard, a Cane or Stone, "*&c.* the Puniſhment was only Ca- "ſhiering." The Reaſon of which Difference was, the preſumed Deſign

of the Inflicter. All which, was very ſagely contrived by the *Roman* Law-Givers, for taking off all Excuſe for private *Revenge*, and for preventing that barbarous Cuſtom of *Duelling*; which, tho' of old eſteemed commendable in many Nations, where the common Cuſtom was to determine private Quarrels with the Sword; yet certainly there is nothing more pernicious to Mankind.

For here the gallanteſt Men, who ſeem born for the *Publick Good*, and fitted to do moſt eminent Service to their Country, have many a Time miſerably periſhed, thro' a fooliſh miſtaken Notion of *Honour*: And as this private *Duelling* ſeems to be an Invention of the great *Enemy* of Mankind, ſo has it been very juſtly condemned by ſeveral Articles

of

of War and General Councils, as eminently deſtructive to Society, as you will ſee hereafter: For by this, all legal Trials and Order of Law is out-dated, and Juſtice openly and avowedly violated; it often falling to the Share of the injured Party to be worſted in Fight; and if Murder be a flagitious Crime, then certainly this, which has ſo direct a Tendency towards it, can never be warrantable; nay ſurely thoſe who practiſe it, muſt be concluded to have firſt put a very great Violence upon their own Nature, (for we need not ſingle out any one Man's Inclination) the Nature of Mankind certainly averting both Killing and being killed: Yet when that Phantaſm, that Chimera Honour has once poſſeſt the Mind, no Reluctance of Humanity is able to make Head againſt it.

THE wiſeſt Courſe then, that a *Gentleman* or *Soldier* in this Caſe, without the leaſt Impeachment to his *Honour*, can take, is peremptorily to *decline accepting all private Challenges*; but as much as poſſible to diſtinguiſh himſelf, by a gallant and heroick Behaviour in all publick Engagements, when the Service of his King or Country calls him to it: And this he will find exemplified to him by the braveſt Soldiers, and moſt eminent Commanders in former Ages, who, with Scorn and Indignation, rejected ſuch Challenges, even when offered by a publick Enemy. Thus *Marius* returned Anſwer to a *German* Leader, who had ſent him ſuch a Defiance, *That if he was weary of his Life he might go hang himſelf. Frontin de Stratag. Lib.* IV. *Cap.*

Cap. VII. *No.* 5. And to the ſame Purpoſe was the Anſwer of *Antigonus* to *Pyrrhus*, and of *Auguſtus* to *Mark Anthony*. *Plutarch* in their Lives. And certainly our Chriſtianity is very ill beſtow'd upon us, if what was *deteſted and abominated by Heathens* ſhall be now eſteemed Noble and Heroick: Thus far he. But as Matters go now in *this Age*, a *Caning* is commonly retalliate by *Piſtolling*; fair Play amongſt *Men of Honour* being denied ſuch a *Boori-ſh Affront*; and whoever ſits with it, may go and ſhut himſelf up in a *Cloyſter*, and prepare himſelf for *another World*; For few Gentlemen will care for, or converſe with him in this: Altho' I own, ſuch ſharp Reſentment is contrary to our *Saviour's Maxims*, and the *ſtrict Rules of Chriſtianity*, which ought to be, by all good Men,

irrefra-

irrefragable, let the World ſay what it will.

Hard Fate of Man! who either if he flies,
Hopeleſs of e're retrieving Honour lies;

Or if he vanquiſh, ſtill expects to find
The Stroke of Juſtice, or Remorſe of Mind.

Contemn this Fate! Thou'lt prove thy ſelf a Man,
And act the Hero, and true Chriſtian.

I will conclude this Head of the Unlawfulneſs of Revenge, with what the wiſe Son of *Sirach* ſaith, *Eccleſ.* xxviii. *He that revengeth ſhall find Vengeance of the Lord, and he will ſurely*

ſurely keep his Sins in Remembrance. Forgive thy Neighbour the Hurt that he hath done unto thee, ſo ſhall thy Sins alſo be forgiven when thou prayeſt. One Man beareth Hatred againſt another, and doth he ſeek Pardon of the Lord? He ſheweth no Mercy to a Man which is like himſelf, and doth he ask Forgiveneſs of his own Sins? Remember thy End, and let Enmity ceaſe. Abſtain from Strife, and thou ſhalt diminiſh thy Sins; for a furious Man will kindle Strife. An haſty Contention kindleth a Fire, and an haſty Fighting ſheddeth Blood. He that conſidereth theſe Things, will be convinc'd of the Evil and Unlawfulneſs of Revenge, and will be ſenſible of the Obligation to forbear it.

IV. *Revenge*

IV. *Revenge is not only Unlawful, but alſo Mean and Diſhonourable.*

As Revenge has been repreſented unlawful and unjuſt, ſo it is mean and contemptible, unworthy of a Man of Honour, or of a great Mind, as all whoſe Judgment deſerves to be regarded have determin'd. *It is an Honour for a Man to ceaſe from Strife*; that is, to paſs by an Offence: *But every Fool will be meddling*, ſayeth *Solomon*. And again, *Say not, I will do ſo to him as he hath done to me: I will render to the Man according to his Work.* For this bewrayeth Weakneſs of Mind, and an unruly Temper; both which are ſhameful, becauſe both are moral and diſagreeable Deformities, indicating Defect of Judgment and Underſtanding, or Temerity and Inconſiderateneſs.

Qu

Quo quiſque eſt major, magis eſt placabilis ira,
Et faciles motus mens generoſa capit.
OVID. Triſt.

NOT only Chriſtian Doctors, but Heathen Moraliſts, have given *Peeviſhneſs*, *Wrath*, and *Reſentment*, as the Marks of a mean Spirit; and all of them have made it a certain Sign of a great Mind, to contemn Injuries and evil Speeches, which inflame vulgar Souls. *Ariſtotle* ſaith, *It is a weak Stomach which cannot digeſt hard Meat, and it is a weak Mind and mean Spirit that cannot bear Injuries.* Whereas, a great Mind is not diſturbed with Provocations, ſo as to be tranſported to Indecencies, or real Evils, forbidden by the Laws of God and Man.

—— *Quippe*

——— Quippe minuti
Semper, & infirmi eſt Animi, exiguique Voluptas
Ultio, continuo ſic collige, quod vindictâ,
Nemo magis gaudet quam Fœmina.
JUV. Sat. xiii.

——— Revenge, which ſtill we find
The weakeſt Frailty of a feeble Mind;
Degenerous Paſſion! and for Man too baſe,
It ſeats its Empire in the Female Race.
DRYDEN.

NOR doth any grave or ſerious Hiſtorian propoſe one for a Hero or Great Man, by bold Adventures, warlike Exploits, and encountering Dangers; if the Magnanimity of deſpiſing Injuries and Provocations was wanting.

wanting. *Muſonius* calls it Puſillanimity to reſent Injuries, or to be diſturbed at Reproaches; but he ſays, *To bear them quietly and eaſily, becomes him who has and owns a great Mind: For truly to meditate how to bite again, which is to retaliate an Injury, I judge more proper for Beaſts than for Men.* It is a Saying of the Famous Lord *Verulam*, *Certainly in taking Revenge, a Man is but Even with his Enemy; but in paſſing it over, he is Superior: For it is a Prince's Part to pardon.* And a Greater than he ſaith, *He that is ſlow to Wrath is of great Underſtanding; but he that is haſty of Spirit exalteth Folly.* Again, *He that is ſlow to Anger is better than the Mighty; and he that ruleth his Spirit, than he that ruleth a City.*

As our Author has proved, that *Revenge* is mean and unlawful; so he goes on, and makes out, That it is also not only pernicious and of bad Consequence to one's self, but likewise an ineffectual Satisfaction and Security. After which, he discourses of Moral Security, which depends on one's Life; of Divine Security, which depends upon the Favour and Protection of God Almighty. And last of all, of outward political Security.

But I shall forbear insisting upon these, lest, as being a Sword-Man, (altho' to be a good Sword-Man and a good Christian is nowise incompatible) I should be thought to act too much the Part of a Divine: And also abate my Reader's Curiosity, in enquiring

enquiring for, and reading his Book, by which he will find, That Doctor *Cockburn* is only againſt fooliſh and triffing Quarrels, and Men's ſpilling their Blood, and loſing many Times their Lives in ſuch unaccountable, as well as mean and pitiful Differences; but does not in the leaſt condemn a Man's acquiring and underſtanding the *True Art of the Sword*, and making Uſe of it in neceſſary *Self-Defence* for his Life: And this is all that any good Chriſtian, or Man of true Honour can juſtly plead for it, in its juſt Defence, I am ſure it is all that I chiefly ever intended by what I have writ upon this Gentlemanly and uſeful Subject; for I never intended, that my explaining of it ſhould prove in the leaſt an Encouragement to Impertinencies or Quarrelling.

As the Author knows nothing of my giving this Advertiſement anent his Book, ſo I doubt not, but if it come to his Hands he will approve of it; ſeeing he certainly writ it for the Benefit of the Publick, and that this Recommendation may go to many Parts of theſe Kingdoms where his Book has not as yet reached, and ſo be a Means of its being better known: And truly 'tis a Pity that it is not already in the Hands of more, or that any Gentleman or Officer of the Army ſhould be without one. I alſo own, that I cannot do the worthy Author enof of Juſtice in this Recommendation, altho' I have aimed to do what I judged incumbent upon me, both as a Writer upon, and Encourager of the *Art of the Sword*; an Approver of the

the Author's Principles of *True Honour*, which are agreeable to both Reaſon and Religion; and for the further preventing of mean and trifling Quarrels, which commonly end in *Duels*, not to be approved or vindicate by any of ordinary Judgment, far leſs by any Man of true Generoſity, Virtue and Honour.

INDEED, if what he recommends ſo earneſtly to Generals, and to other commanding Officers of the Army, were ſtrictly obſerved, it would go a great Way, to prevent the ſending of *Challenges*, and conſequently of *Fighting Duels* in the Army; which is, That as this ſinful Cuſtom of *Duelling* would ſoon be diſcredited, if once laid aſide by Military Men; ſo in his Judgment,

Duelling might be both prevented and diſcredited ſooner in an Army than any where elſe, if there were ſevere Laws againſt all Provocations to them: And if a *Court-Martial* would execute theſe Laws, without the Complaint of the Perſon injured or provoked; if accepting Challenges were forbidden, as well as giving them, and if none were ſlighted that refuſed them, but rather applauded and honoured, as without Doubt he deſerves to be; and if ſuch as upbraided it, were reprimanded and cenſured as ſeditious, and Diſturbers of the neceſſary Order and Diſcipline of the Army: This, *ſays he*, I am confident would, in Proceſs of Time, wear out the Cuſtom of *Duelling*, and make all ſo wiſe as to be aſhamed of it. Beſides, it may ſo fall out, that much may depend upon the

the Service of him, eſpecially if an Officer, who chances to be either killed or wounded; and it may alſo be of very ill Conſequence, when a Day of Battle is approaching, to have one diſabled, or out of the Way, who in ſuch a Juncture would be more proper for the maintaining of ſome conſiderable Poſt, or Command of Importance than another; ſuch Chances have often been, and ſtill may be the Occaſion of the Loſs of a Battle; but if once the Officers of the Army did give good Example, other Gentlemen would ſoon follow it, and *Duelling*, inſtead of being ſo frequent as it has been in this Age, would become altogether unfaſhionable, and if I may uſe the Expreſſion, *A Rarity in theſe Iſlands.*

AND truly I cannot ſay, but by the Articles of War of our Confederates the *Dutch*, and of Her late Majeſty Queen *Anne*, they are much encouraged to do it: For by the *Dutch* late Military Law, *Article* XXXIV. *If a Soldier give his Fellow a Box on the Ear, he is to receive the like from him on the Head of the Regiment; or, if an Affront of any other Kind be given, he who offers it, is ordained in a publick Manner to repair the other's Honour.* Article XLIV. *Nor can theſe Puniſhments be remitted, even tho' the injured Party ſhould expreſly crave it.* Article XXXIV.

BUT the *Britiſh* Articles are yet ſomewhat ſeverer on this Head; For, according to them, *Whoſoever in Preſence*

Preſence of the Commander in Chief, draws his Sword, with a Purpoſe to do Miſchief, or in Anger draws it whilſt his Colours are Flying, either in Battle or upon the March, unleſs it be againſt the Enemy, is to be puniſhed with Death. Article XII. and XXI. And as to *Affronts, All reproachful or provoking Speeches, or Acts of one Soldier to another, are declared puniſhable by Impriſonment, and asking Pardon of the Perſon offended; as alſo, ſuch further Puniſhment as a Court-Martial ſhall think fit.* Article XXXVIII.

THIS Method of publick Reparation of Affronts or Injuries done by one Soldier to another, has been undoubtedly choſen by modern *Princes*, to remove the common Excuſe for *Duelling*, *viz.* That ſuch Affronts are irrepairable any other Way,

Way, than by the injur'd Parties *Avenging himself*, and *Challenging* the other. A barbarous Cuſtom ſays *Mr.* Bruce, *in his Military Inſtitutions*, Pag. 273, wherein 'tis hard to define, whether the Wickedneſs or Folly be greater; yet even in our Days it ſtill maintains its Way, in Spite of all the Methods either GOD or Man has uſed to make Soldiers better or wiſer. For as to the *Martial Laws* about *Duelling*, the States of *Holland*, in their late Inſtructions, *Article* 38, have declared, *That whoſoever, without the* General's *Leave, ſhall ſend a Challenge to another, tho' they do not actually Fight, ſhall ſuffer Death for it*: Which Puniſhment is alſo by the ſaid Inſtructions, *Art.* 43, extended to the *Captain of the Guard*, who knows of the Quar-

Quarrel, and yet ſuffers them to go out to Fight.

And by her late Majeſty Queen Anne's *Articles* (for taking off all ſuch Excuſes) 'tis ordained, That if any inferior Officer be wronged by his Officer, he ſhall complain to his Colonel, who is to redreſs the ſame; or, if he do not, the Party aggrieved is to apply to the General Officer for Reparation, *Art.* 61; and by another *Article* 38, all Officers and Soldiers are prohibited to ſend a *Challenge* to any other to fight a *Duel*, or to upbraid one another for refuſing a Challenge: And her *Majeſty* doth there acquit and diſcharge all Men that have Quarrels offered, or Challenges made to them, of all *Diſgrace* or *Opinion* of *Diſadvantage*, for Declining them, ſince they but do the Duty

ty of Soldiers, who ought to ſubject themſelves to Diſcipline; and they who provoke them, are ordained to be proceeded againſt as Breakers of Diſcipline, and Enemies to her *Majeſty*'s Service: And it is there further declared, That if any Corporal, or other Officer commanding a Guard, ſhall willingly or knowingly ſuffer either Soldiers or Officers to go forth to Duel, ſhall be puniſhed for it by Death.

FURTHER yet, If Two or more, going into the Field to fight a *Duel*, ſhall draw their Swords or other Weapons, and fight, tho' neither of them fall upon the Spot, nor die afterwards of any Wound there received, they are, by the foreſaid *Article*, to die for it: And *Laſtly*, in all Caſes of *Duels*, the *Seconds* and *Carriers*

Carriers of the Challenges, are, by the ſame *Article*, appointed to be taken as *Principals*, and puniſhed accordingly. So far Mr. *Bruce*.

V. *A Propoſal for Erecting a* Court of Honour *in* Great-Britain, *with an Account of what Progreſs was made in it in* Scotland, *before the Union of the Two Kingdoms*, Anno 1707.

I do own, That what is here propoſed by our Author, would do much to the Preventing of *Duels* in the Army, and even perhaps thorow the Nation; Example going a great Way, eſpecially when given by Perſons who are generally look'd upon as Men of the greateſt *Honour*, and who are, as I ſaid, ſo much encouraged to it, by the above cited

Articles

Articles of War, yet ſeeing theſe Articles have not had, as yet, this wiſhed for Influence and Effect: Therefore, for a thorow Redreſs, there is nothing under Heaven would, in my Opinion, ſo effectually diſcourage and ſuppreſs them, as a *Court of Honour*, to put ſuch Laws in exact Execution, as the Parliament, and His Majeſty, ſhould judge hereafter to be moſt proper and expedient for that End.

Now, as this Book of the Doctor's I am Recommending, was writ Three Years ago, and about the Time the laſt *Britiſh* Parliament had under their Conſideration, the making an Act for the more effectual diſcouraging and ſuppreſſing of *Duels*, in which, however, there was nothing material done, that I know of, and

and which this Book was designed to enforce, by strong and unanswerable Arguments, had that Act passed; so I cannot but wish, such an useful Act might be again proposed and supported, by erecting a *Court of Honour*, which might go under the Name of, *The Court of Honour for Great-Britain*, or any other Designation that should be judged most proper.

And seeing there was such a Design set on Foot in *Scotland* a few Years after the *Revolution*, which was brought a considerable Length, I doubt not but it will be very acceptable to any curious Reader, who has a good Taste in such Matters, that I here give a short Account of it, and the Grounds upon which the Noblemen and Gentlemen went, who

who made the *Poposal*; together with a Copy of the designed *Act*; which may serve as an *Honourable Example*, if it shall please the *King* and *Parliament* to set their Thoughts that Way, and which I can the better do, having the Honour to be the first Contriver, and one of the chief Promotets of it, until it was laid before the Parliament 1696, in King *William*'s Time, and the Proposal afterwards renewed in Her Majesty Queen *Anne*'s Reign, in the *Union* Parliament 1707, to which his Grace the late Duke of *Queensberry* was Commissioner. The Account of which is as follows.

In the Year 1692, several Noblemen and Gentlemen, whereof I was one, entred by Contract into a Society, for the greater Encouragement of

of the *Art of the Sword*, wherein, beſides the Regulations laid down by us for our more ordinary Meetings, wherein we were to take Trial of, and admit into the *Society*, ſuch Honourable Perſons as ſhould apply to us to be admitted into it: We had alſo our more ſolemn, *Anniverſary* or *yearly Meetings* appointed, upon which Days we were to wear a certain *Badge*, which, amongſt other *Devices*, carried the Deſignation of the Perſon to whom it belonged, as well as that of the *Society*; which we named, *The Society of Sword Men in* Scotland. But this *Society* being only erected by our ſelves, as private Perſons, we were of Opinion, That it would be of far greater Eſteem, and ſerve better the Ends for which we chiefly deſigned it (and which I ſhall immediately give an

Account of) if we could procure the *Civil Sanction* to it, and have it erected into *a Royal Society of Sword Men, and Court of Honour*: For which End, about Four Years thereafter, we made Application to *James Johnſton* Eſquire, *then Secretary of State*, who aſſured us, That he would uſe his Endeavours with King *William* (of glorious Memory) to grant us a *Signature* under the *Great-Seal* for it: But the Parliament being about that Time to meet, which was in the Year 1696, to which the Earl of *Tullibardine* (now Duke of *Athol*) was his Majeſty's Commiſſioner, we judged, That it would be ſtill more Honourable for our *Society*, and give it greater Weight and Force, if we could procure an Act of Parliament for it, in our Favours.

ACCOR-

ACCORDINGLY, upon the 16*th* of *September*, in the ſame Year, there was a Draught of an Act offered by one of our *Society*, who was then a Member of Parliament; which, after *the firſt Reading*, was remitted to the *Committee for controverted Elections*, and upon the 28*th* of the ſame Month, approved of by them: But the Parliament being ſhortly thereafter *adjourned*, it was not reported that Seſſion; and ſo from that Time, it lay over until the laſt Seſſion of the late Duke of *Queensberry*'s Parliament, 1707, when at one of our Meetings it was propoſed, That the Deſign ſhould be again inſiſted upon, and another Act, with ſome few Amendments offered, which was agreed to by the *Society*, and accordingly, there was a new Act drawn,

whereof, for the Reader's greater Satisfaction, and that he may the better underſtand our moſt Gentlemany and Generous, as well as Chriſtian Deſign in it, the Tenor follows.

COPY of an Act, *Anno* 1707, for Erecting a ROYAL SOCIETY OF SWORD MEN in SCOTLAND, inveſted with the Powers of a COURT OF HONOUR.

OUR SOVEREIGN LADY, with the Advice and Conſent of the Eſtates of Parliament, CONSIDERING that the Science *and* Art of Defence, *is reputed over all* Europe, *an uſeful and neceſſary* Accompliſhment *for Gentlemen; AND SEEING it is of late improven by certain of Her Majeſty's good Subjects, within*

within this Her ancient Kingdom of Scotland, *to that Height of Perfection, as that the Rules and Principles thereof, which were formerly looked upon as* precarious *and* uncertain, *ARE NOW rendered* clear *and* evident, *even to a* Demonſtration; *And alſo CONSIDERING, That the right* Teaching *and* Improving *the ſaid* Art of the Sword, *DOTH very much tend to the Education of Youth in general, and eſpecially for the Accompliſhment of ſuch as ſhall be employed to ſerve in Her Majeſty's Army; AND, That many Perſons have and do take upon them to teach the ſaid* Art, *who are unqualified, and in a Manner ignorant, or at leaſt cannot teach it ſo exactly as is required, to render a Man perfectly Dexterous; which may be prevented, if there were a* So-

ciety *of skilful and experienced* Sword Men *erected and conſtitute, for taking Trial of all Perſons who ſhall take upon them to teach the ſaid* Art: *AND BEING informed of the Qualifications of Her Majeſty's Lovits,* *who all or moſt of them have, by a ſedulous Application and long Practice,* attained *to a more than ordinary Knowledge of, and Dexterity in the* Art of the Sword; *and being reſolved, to give all due Encouragement for Promoting thereof: THEREFORE, Her Majeſty, with Advice and Conſent of the Eſtates of Parliament, DOES HEREBY* Create, Erect and Incorporate *the forenamed Perſons, and ſuch Perſons, as ſhall by them, or any* Quorum *of them;*

* Here the Names of the *Nobility* and *Gentry* who were in the *Society*, were to be inſerted.

them, be hereafter admitted and received in Manner underwritten, into a free Society, *to be called now and in all Time coming,* THE ROYAL SOCIETY OF SWORD-MEN *in* Scotland, *with Power to them, or any* Quorum *of them, to make, create and elect a Clerk, and all other neceſſary Members of Court; and with full Power to the ſaid* Society, *or any Five of them, with their Clerk, which is hereby declared to be their* Quorum, *to have a Yearly General-Meeting within the Burgh of* Edinburgh, *upon the Second* Tueſday *of each* January, *beginning their Firſt General-Meeting upon the Second* Tueſday *of* January *next to come, One thouſand ſeven hundred and eight, and ſo forth Yearly thereafter, the ſaid Time and Place, for ever; and with Power to them, to carry at their ſaid General-*

Meetings, or any other Time they ſhall think fit, the Badge following, which is hereby granted to them, as a Diſtinction for, and Sign of their ſaid Society, viz. *A Piece of Gold or Silver Plate enammelled, or Embroidery of Gold or Silver upon Cloath or Silk, as they pleaſe, in Form of a Double Star, having a Circle within it, and a Cloud on each Side of the Circle; out of which Clouds there ſhall proceed from the* Dexter, *an Arm holding a Sword pointing upwards; and from the* Sinifter, *another Arm holding a Fleuret, likewiſe pointing upwards; which Croſſing the Sword about the Middle, ſhall Form a Saint* Andrew's *Croſs; above which, there ſhall be a Scroll with this Inſcription,* RECREAT ET PROPUGNAT; *and upon an* Oblong Square *partly beneath the Outer Verge of the Circle, there*

ſhall

ſhall be another Inſcription in larger Characters, thus, GLADIATORUM *SCOTICORUM* SOCIETATIS REGALIS SYMBOLUM. As alſo, *With full Power to them, or* Quorum *of them foreſaid, at their General Meeting, to elect a Preſes, Treaſurer, Officers, and what other Members they ſhall think neceſſary, for the right Government of the ſaid* Society; *which Members are hereby declared to continue for an Year only, unleſs again elected at their next General Meeting, and ordains Annual Elections to be then for that Effect: And with Power to the ſaid Preſes, or any Two of the ſaids Members, with their Clerk, to meet at any Time they ſhall think fit, immediately after the Date hereof, before the foreſaid* Firſt General Meeting, *and from Time to Time, betwixt*

betwixt their ſaids General Meetings, *as they ſhall ſee Cauſe. And in Caſe of the Abſence of their Preſes or Clerk, with Power to them, or any Three of them, to elect them for that Time allenarly; which Preſes, Clerk, and any Two of the Members of the Society, are hereby declared a* Quorum *in theſe ordinary Meetings; and with Power to the forenamed Perſons, or reſpective* Quoruns *of them above-mentioned, either at the ſaids general or particular Meetings, to receive and admit into their ſaid Society, ſuch Perſons, as, after Trial, they ſhall find qualified; who, when admitted, are hereby declared to have and enjoy the ſame Privileges with the above-named Members; and alſo with Power to them at their ſaids Meetings, to Project, Reaſon, Conclude upon, and Enact ſuch Methods and Regulations,*

gulations, always conſiſting with our Laws and Acts of Parliament, as they ſhall find convenient for promoting the Art of the Sword, *and ſupporting of the ſaid Society.* And particularly, with full Power to them, to Prevent if poſſible, Cognoſce upon, and Determine all Differences betwixt Parties, upon giving Satisfaction, and other Points of Honour, whom they are hereby impowered to call before them, for the more effectual preventing of Duels. *AND IN REGARD, ſeveral Perſons within this Kingdom do, or may hereafter uſurp to Teach the ſaid* Art of the Sword, *albeit not duly Qualified, to the great Prejudice of our Subjects; THEREFORE, Her Majeſty, with Conſent foreſaid, grants full Power to the ſaid* Society, *or any* Quorum *of them, to call before them all*

all Profeſſors or Teachers of the ſaid Art of the Sword *within the ſaid Kingdom, and to Examine them, and take Trial of their Qualifications, and to admit or reject them as they ſhall ſee Cauſe; and if admitted, they ſhall be thereafter repute as qualified Maſters of that* Art, *and be licenſed to Teach in ſuch Places of the ſaid Kingdom where the ſaid* Society *ſhall think fit: And alſo with Power to the ſaid* Society, *or any* Quorum *of them foreſaid, to cauſe ſeiſe upon, and impriſon any Perſons whatſomever, profeſſing or teaching the ſaid* Art *within this ſaid Kingdom, who ſhall refuſe to ſubject themſelves to the foreſaid Trial: As alſo, any other Perſons, who ſhall be found quarrelling, or ſhall, for Satisfaction upon any Affront given or received, or Determination in any Point of Honour,*

decline

decline their Authority. And hereby grants Warrant to the Judge Ordinary, to whom such Persons shall be delivered Prisoners, to secure them in their Prisons, ay and while they find sufficient Caution, that they shall subject themselves to the Trial of the said Society, *and to their Determination in all Points of Satisfaction and Honour, within such a Time as the said Society shall think fit. And also, that they shall not profess nor teach the said* Art *in all Time hereafter within the said Kingdom, without the special License of the said* Society, *under the Penalty of the Sum of* Scots *Money, to be paid by ilk one of the Contraveeners, to the said* Society, toties quoties. *AND MOREOVER, Her Majesty, with Consent foresaid,* Gives *and* Disponeſ *to the*

the ſaid Society, *all and ſundry Rights, Liberties, Privileges, Freedoms and Immunities, which are known, or competent to belong to that, or any other ſuch like Societies within the ſaid Kingdom, as fully and freely as if theſe Privileges were ſpecially inſert thereintil; and that the ſaid* Society *have a common Seal to be appended by their Clerk, to all Admiſſions, Warrants, Licenſes, and other Writs, to be granted by them, concerning their ſaid* Society, *bearing the Impreſſion of the forementioned Badge; and grants Warrant to the* Lyon King at Arms, *and his Clerk and Deputes, and all others concerned, to Allow and Matriculate the ſamen.*

See the FRONTIS-PIECE.

THIS

THIS Draught, together with the former Act, which had been approved of in the Committee for Controverted Elections, *Anno* 1696, was delivered by Order of the Society to Sir *William Seaton* of *Pitmedden*, One of its Number, and alſo a Member of Parliament, who was not only to preſent it, but alſo to give a ſhort Narrative of the Progreſs had been made in it; eſpecially by the Approbation of the Committee, to which it had been remitted in the before-mentioned Seſſion of Parliament; and it was again remitted by the Parliament to the Committee for Controverted Elections, where the Earl of *Leven*, then Conſtable and Governour of the Caſtle of *Edinburgh* preſided, and it was approved of by them for a ſecond Time.

But

But that Parliament to which, as I ſaid, the late Duke of *Queensberry* was Her Majeſty's Commiſſioner, being taken up with Affairs of the greateſt Conſequence, particularly, that of the *Union of the Two Kingdoms*, was the Reaſon of this Deſign, being only propoſed, and approved of by the Committee, towards the End of its Seſſion; ſo that there being at that Time, and as it is always uſual towards the Riſing of a Parliament a Kind of *Hurry* in Buſineſs, the ACT could not be conveniently brought in, nor moved, altho' the Gentleman to whom it was recommended, did what he could in Diſcretion for it.

SUCH a Gentlemany *Society*, and *Court of Honour* as this, would infallibly anſwer the Deſign, by diſcountenancing

tenancing, and thereby putting an entire Stop to the pernicious and unchriſtian Practice of giving and receiving *Challenges*, and *Fighting Duels*: And there being ſo many Men of Honour preſent Members of Parliament, and ſome of them my Countrymen, who were Members of the above-mentioned *Royal Society of Sword-Men*, in which I had the Honour to preſide for ſeveral Years; I look upon it as my Duty, as a good Patriot, to recommend to them, and all the Honourable Members of the preſent Parliament, that they would unanimouſly join in ſuch a Beneficial and Chriſtian Propoſal, both as to the paſſing of a ſevere Act againſt giving or ſending Challenges, and fighting ſingle Duels. And alſo, for eſtabliſhing ſuch a Gentlemany Society, inveſted with the Powers of a

Court of Honour, ſo much wiſhed for by all good Men, and which would, for the Future, certainly prevent, and put a final Stop to all *Duelling*: At leaſt, if they ſhall pleaſe to overlook the *Society of Sword-Men* as of leſs Moment, (" which however would be of great " Uſe, for the regulating of thoſe " who profeſs the Teaching of the " ART, that they may be publick- " ly admitted and approved of by " the *Society*, as knowing and ſuffi- " cient Maſters; that ſo our young " Gentry be not, for the Future, im- " poſed upon by ignorant Teachers; " of which, to my certain Know- " ledge, there are but too many in " theſe Iſlands.") I ſay, if they ſhall pleaſe to overlook the *Society*, that at leaſt they would think it worth their while to make ſuch a ſe-

vere

vere Law againſt *Duels*, or ſtrengthen any ſuch as are already made, and alſo erect the *Court of Honour* propoſed.

If this take Effect, I muſt own, that I have one of my main Deſigns ſatisfied, in publiſhing this *Vindication of Self-Defence*, and Recommendation of the above-mentioned Book; but if it ſhould fail, I ſhall reſt ſatisfied, as having done my Endeavours as a private Gentleman, to encourage in my Writings, ("which "I am perſwaded, will be much "more valued when I am gone, and "mouldering in the Grave, than they "are now; however acceptable they "may have been hitherto to the "more Curious;") not only ſo good and Chriſtian a Deſign; but alſo, ſo Gentlemany and uſeful an

Art as that of the *Sword*, for the neceſſary Self-Defence of all Men, particularly, ſuch who are entitled to wear a Sword; for as the wiſe Man ſaith, *There is a Time for every Thing under the Sun.* And this honourable and moſt uſeful Propoſal muſt alſo, as other Things, ſtand its Fate. Allow me, therefore, to ſay as *Valerius* the Conſul once ſaid to the *Roman Equites*, but with a little Alteration more to my Purpoſe, *Agite, Senatores illuſtriſſimi, præſtate Virtute in Vitæ Conſervationem, ut Honore atque Ordine præſtatis.*

The Britiſh *Powers who ſhall encourage this,*
Need little doubt of future endleſs Bleſs:

Void

Void of Offence Conſc'ences they muſt have,
Who ſuch Laws do enact, Mens Lives to ſave;
A Project! no leſs Chriſtian than brave.

So recommending the Peruſal of this uſeful Book to every one, in what Station ſoever; whether in Town, or in Country; at Home, or in the Army; I ſhall conclude with a Canon made by the Council of *Trent*, againſt *Duels*, 4th *December*, 1563, *Seſſ.* 25. under *Pius* IV. as it is cited by our Author, in *Page* 342, of the *Second Part* of his *Book.*

DETESTABILIS Duellorum uſus, fabricante Diabolo introductus, ut Cruentâ Corporum morte, anima-

animarum etiam perniciem lucretur, ex Chriſtiano orbe penitus exterminetur: Imperator, Reges, Duces, Principes, Marchiones, Comites, & quocunque alio nomine Domini Temporales, qui Locum ad Monomachiam in terris ſuis inter Chriſtianos Conceſſerint; eo ipſo ſint Excommunicati, ac Juriſdictione & dominio Civitatis, Caſtri, aut Loci, in quo, vel apud quem, Duellum *fieri permiſerint, quod ab Eccleſia obtinent, privati intelligantur: Et ſi feudalia ſunt, directis Dominis ſtatim acquirantur. Qui verò pugnam commiſerint, & qui eorum patroni vocantur, Excommunicationis, ac omnium bonorum ſuorum proſcriptionis, ac perpetuæ infamiæ, pœnam incurrant, & ut Homicidæ, juxta ſacras Canones puniri debeant; & ſi in ipſo Conflictu deceſſerint, perpetuo careant Eccle-*

Eccleſiaſticâ Sepulturâ: Illi etiam, qui Conſilium in Cauſa Duellii tam in jure quam facto dederint, aut alia quacunque ratione, ad id quemquam ſuaſerint, nec non Spectatores, Excommunicationis ac perpetuæ maledictionis vinculo teneantur: Non obſtante quocunque Privilegio, ſeu prava Conſuetudine etiam immemorabili. Decret. de Reformatione. Cap. 19.

THE *Meaning* of which, not to trouble the Reader with a verbal Tranſlation, is, That *Duels* are a deteſtable Cuſtom, introduced by the *Devil*, for the Deſtruction of Soul and Body: It inhibites them throughout the Chriſtian World, as moſt unbecoming Chriſtians: It excommunicates thoſe who fight *Duels*, and all their Aſſociates, and orders their Goods to be confiſcate: It for-

bids Chriſtian Burial to them who are killed, and excommunicates all Adviſers, Supporters, Witneſſes and others, anywiſe concerned. But as one well obſerves, If all their Decrees had been as reaſonable, no wiſe or good Man would have refuſed his Subſcription: But they drove other Matters too great a Length; for which they are not to be commended.

HAVING, I think, ſufficiently vindicate the Neceſſity of *Self-Defence*, and alſo explained Doctor *Cockburn*'s Sentiments anent *Self-Defence* and *Duelling*, whereby *Gentlemen* may be undeceived, who might Fancy, That he was Defending or Recommending to them any Thing Ungentlemany or Diſhonourable; and having alſo offered

red a Gentlemany and moſt uſeful Propoſal, to the Honourable Members of Parliament, for Erecting a *Britiſh Court of Honour*; to which, may the GREAT GOD OF PEACE AND CONCORD ſo Influence them, as that it may ſucceed, and have the long wiſhed for Effect. I ſhall now proceed to the *Memorial* for *Sword-Men*, mentioned in the *Title Page*.

A Short MEMORIAL FOR True SWORD-MEN.

Cum Bellum ſuſceperis, utrum apertâ pugnâ, an inſidiis vincas, nihil ad Juſtitiam intereſt.

Aug. Cauſ. 23. Queſt. 2.

THE Preceeding Sheets being *A Vindication of Self-Defence*, and conſequently of the *Art of Defence*, I believe it will not be thought much out of the Way, if I add to them a few *general*

general and *useful Directions*, relating to the *Art of the Sword*, partly taken out of my *New Method of Fencing*, for my own Ease, and partly also new; which will certainly be of Use to such who already understand it: As for those who are altogether *ignorant*, they may either apply to a Master, or consult my above mentioned Book, which is as *plain* and *easy* as Words can make it.

THERE is then *Four Qualifications* indispensibly required in every Man who desires to become *a true* SWORD-MAN. 1st, *A vigorous Strength.* 2dly, *Agility of Body.* 3dly, *A quick and discerning Eye.* And, 4thly, *Judgment.* I do not mention *Courage*, because that is a *Qualification* without which a Man can

can never pretend to be *a true Sword-Man.* He may be indeed a *great Artiſt*, and may alſo be a *great Coward*, and ſo can be no *true Sword-Man*, becauſe he wants its chief Concomitant, *Courage.* For if I may be allowed the Compariſon, *Cowards* amongſt *Sword-Men*, are like *Eunuchs* amongſt Men; theſe are *imperfect Men*, and thoſe *imperfect Sword-Men*, being *Artiſts* without the chief Characteriſtick of *true Art.* And that I may ſet this in its true Light, I muſt here make a Diſtinction with *Terms*, which altho' *New*, and ſomewhat *Nice*, yet being my own *Invention*, will hold, and be of *great Uſe hereafter, to diſtinguiſh* betwixt *couragious Sword-Men*, and *timorous and cowardly Sword-Men*: And my *Terms* are theſe,

theſe, *Sword-Man*, *Truly a Sword-Man*, and a *True Sword-Man*.

1*mo*, EVERY Gentleman is ſimply a Sword-Man, whether he hath any Art or not, altho' alſo a Coward; becauſe, his being a Gentleman by Birth entitles him to wear a Sword, upon which Account he is juſtly termed in general a *Sword-Man*, without either the diſtinguiſhing Terms of, *Truly*, or *True*, prefix'd to it.

2*do*, A Man may be truly a *Sword-Man*, whether he be a Gentleman or not, becauſe he naturally *Fights Truly* and *Couragiouſly* without *any Art*; ſo that altho' he be a common Fellow, yet ſince he fights truly and handles his Weapon or Sword boldly and couragiouſly, altho' he cannot

cannot as a Gentleman claim the *ſimple Title of Sword-Man*, yet he may of, *Truly a Sword-Man*, for the Reaſons above-mentioned.

3tio, A Perſon who has not only *Art*, but *True Courage* join'd with it, whether he be a Gentleman or not, may, if Gentle, be called not indeed only and ſimply a *Sword-Man*, but a *True Sword-Man*, becauſe, he is both *Maſter of the Art*, and makes Uſe of it with *Courage*: So that any Gentleman without Courage is ſimply *a Sword-Man*; if he have Courage with it, he is *truly a Sword-Man*, altho' he have no Art; and if he has Art conjoin'd, he is *a True Sword-Man*.

AGAIN, a common Fellow, altho' he cannot pretend, as a Gentleman,

man, to the Gentle and ſimple Term, *Sword-Man*, yet if he have *Courage*, he may to the *Second*, that is, *Truly a Sword-Man*; and if he have Art conjoin'd to it, then he is *a True Sword-Man*; by which Diſtinguiſhing Terms you may obſerve, That a Man may be *ſimply a Sword-Man*, and neither *truly a Sword-Man*, nor a *true Sword-Man*; becauſe he is a Gentleman, and ſo acquires it by Birth, altho' perhaps he has neither *Art* nor *Courage*; and another may be *truly a Sword-Man* and have no Art, becauſe he acquires that Title by his Courage. And laſt of all, a Fellow may be *a True Sword-Man* as well as any Gentleman, becauſe he poſſeſſes both *Art* and *Courage* as well as the Gentleman, altho' he cannot claim the Gentle Epithet of *Sword-Man ſimply*, that only

only belonging to true Gentlemen, and not to any other Perſon whatſoever, who cannot juſtly claim that Dignity by Birth.

It were to be wiſhed, that this *Diſtinction of Sword-Men* which I have fallen upon, were exactly obſerved hereafter amongſt all Perſons, particularly thoſe who are *True Sword-Men*, which would prevent many Miſtakes, in giving Perſons their true Characters *with Relation to the Sword.* And altho, for my own Part, I ſhall always, out of Civility, as I believe all well bred Perſons will, call all truly Artiſts, *True Sword-Men*; becauſe, I will never doubt of any Man's Courage, until I have a very good Ground for it: Yet ſtrictly ſpeaking, and to do Juſtice to every one, the preceeding diſtinguiſh-

distinguishing Terms, of *Sword-Man*, *Truly Sword-Man*, and *True Sword-Man*, ought to be exactly observed, for the better preventing of Confusion in Characterizing the different Kinds of Sword-Men.

The very same Terms will agree to *Artist*; that is, an *Artist simply*, *Truly an Artist*, and *a True Artist*; for the Gentleman by Birth is not concerned here, as in the preceeding simple Term, *Sword-Man*.

And 1*mo*, An *Artist simply*, is a Person who has been perhaps but a Month or two at School, so cannot be expected to know much of the Art, altho' if he have *Courage*, he is *truly an Artist*, because he makes truly Use of the little

Art he has. 2*do*, A *True Artiſt*, is he who is not only very skilful and *Adroit*, but who hath alſo Courage to put it in Execution. And 3*tio*, *Truly an Artiſt*, is one who is much Maſter of Art, but little of Courage, and has not a Heart to go thorow with it ſtoutly and boldly; but is very timerous, and in a Manner heſitates or Erkes, as we ſay, in all his Performances. There are, I am afraid, too many of this Kind, who appear ſtout to the Eye, but are falſe at the Heart. Such daſtardly Artiſts have, by their Cowardice, done more Prejudice to *true Fencing*, than all their *Fleuret* Arts and School Play, or beſt, but timorous Theory could ever advance it; ſo that their Art is ſo far from being a good Qualification in them, or a Recommendation of this Science,

that,

that, upon the contrary, they are truly a Reproach and Scandal to it.

VALOUR or *Courage*, being the Source and Foundation of *Bravery*, and all *Heroick Actions*, that Man is truly to be pitied who naturally wants it; altho' I cannot but aſſert, That if a Man have the leaſt Degree of it, Art will rather increaſe and augment, than impair or diminiſh it. And were I to make a Choice of the Two, I would prefer *Courage* to *Art*, becauſe, without it *Art* can do but very little; whereas, *Courage* has been known to perform ſurpriſing Actions without *Art*. Beſides, it is many Times obſerved, that the Bold and Couragious are lucky and fortunate, according to the Proverb, *Audaces Fortuna juvat*; but they do beſt conjoin'd: So not

doubting, but that my Reader is a *True Artiſt*, and conſequently, according to my former Diſtinction, a *True Sword-Man.* I ſay, That,

Firſt, A *Vigorous Strength* impowers a Man to reſiſt and grapple with his Adverſary, which were he himſelf ſlender and weak, would be the Occaſion of his being commanded, or thrown to the Ground, did he endeavour to *Encloſe: Which, by the Way, I would never adviſe a weak Perſon to attempt upon one much ſtronger than himſelf, but to keep him as much as he can, by his* Art, *at a little Diſtance, or at leaſt at his Sword's Point; unleſs he attempt to Encloſe, with a Deſign to be commanded and diſarmed himſelf, that he may, with the more Honour, have an Opportunity to yield, and thereby*

ſave

ſave his Life: As I have heard of ſome Officers now gone, who voluntarily allowed themſelves to be taken Priſoners at the Beginning of the Engagement, for their greater Safety during the Heat of it; but as this is not allowable, ſo the other is, being only a private Engagement. Whereas, upon the Contrary, *a ſtrong and vigorous Man, ſhould always endeavour to Encloſe upon a Weak, for the very contrary Reaſons.*

Secondly, AGILITY of Body aſſiſts a Man to Advance or Retire, and to perform all his other Artificial Motions regularly, and with Life and Quickneſs; without which, they would appear dull and ſlow, and more like the Poſtures of a

doubting, but that my Reader is a *True Artiſt*, and conſequently, according to my former Diſtinction, a *True Sword-Man.* I ſay, That,

Firſt, A *Vigorous Strength* impowers a Man to reſiſt and grapple with his Adverſary, which were he himſelf ſlender and weak, would be the Occaſion of his being commanded, or thrown to the Ground, did he endeavour to *Encloſe: Which, by the Way, I would never adviſe a weak Perſon to attempt upon one much ſtronger than himſelf, but to keep him as much as he can, by his* Art, *at a little Diſtance, or at leaſt at his Sword's Point; unleſs he attempt to Encloſe, with a Deſign to be commanded and diſarmed himſelf, that he may, with the more Honour, have an Opportunity to yield, and thereby*

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Secondly, AGILITY of Body aſſiſts a Man to Advance or Retire, and to perform all his other Artificial Motions regularly, and with Life and Quickneſs; without which, they would appear dull and ſlow, and more like the Poſtures of a

Lifeleſs Statue, than the Actions of a Living Man.

Thirdly, A *Quick and Exact Eye*, is moſt neceſſary and uſeful in *Fighting*; becauſe by it, the moſt ſubtle Motions of the Adverſary's Sword are diſcerned, and thereby a Man's *Parade* or *Defence* rendered the more certain; alſo, he thereby diſcovers the moſt proper *Opens* he is to Thruſt at, when his Adverſary makes ſuch Diſcoveries to him; whereas, had he a *ſhort*, *weak*, or *dull Sight*, he could never go ſo readily to the Adverſary's Sword to *Croſs* it by his *Parade*, nor ſo eaſily diſcover any *Opens*, which his Adverſary by Negligence might offer to him.

Fourthly,

Fourthly, JUDGMENT is of ſo very great Conſequence in the *Art of the Sword*, that he who, without it, endeavours to perform any of his Artificial Motions or Deſigns, does them only at *Random*, and *Hap-hazard*, as we ſay, and is more beholden to Chance for his good Succeſs than any Thing elſe; becauſe, ſtrictly ſpeaking, a true and skilful Sword-Man ought to perform no Motions, but what he does upon good Grounds, and for which, were he deſired, he can give a judicious and ſatisfactory Reaſon to any other knowing Artiſt.

JUDGMENT in a Sword-Man may be compared to *Conduct* in a good General, who not only foreſees, but alſo prevents any De-

ſigns, or Stratagems his Enemy may make Uſe of, to enſnare and overcome him; to act without *Judgment* is like a blind Man's throwing of a Stone; it muſt hit ſomewhere, and may perhaps do Execution, but no Thanks to the Thrower of it, becauſe he took no particular Aim when delivering it; and ſo the Succeſs of the Throw was the Effect of *Chance*, not of *Judgment*. It is juſt ſo, when an Artiſt, or any other Perſon Fights and Thruſts at Random, and without any previous and judicious Deſign in what he performs; he may ſucceed, but it is without *Forethought*, *Deſign*, or *Judgment*, and ſo muſt be diſapproved by all knowing and judicious *Sword-Men*. Beſides, *Judicium Corpus ipſum juvat*, *Judgment* does truly accelerate the Actions of the Body, and *ſwiftens* the

the Motions of the *Sword-Hand*, which, by *Confuſion*, are *ſlackened* and *retarded*: Of which all *True Sword-Men* are ſenſible, when they neglect the Uſe of it, by playing at *Random*, or *La Tête Baſe*, as we ſay.

INDEED, that a *True Sword-Man* may make right Uſe of this Judgment, there is required a *Calmneſs* and *Sedateneſs* of Temper, without which, he cannot ſo eaſily exert his Judgment; for Paſſion ſo obfuſcates and beclouds it, that a Man can ſcarcely know what he does, while he has it in a great Degree. I know, That this is a *Durus Sermo* to many Sprightly and High-blooded Men; and muſt alſo own, That it is ſcarcely poſſible to *Fight well*, without being in ſome Degree of Paſſion, *See Page* 11. For *thus* a Man performs his Actions with the more

more *Life* and *Vigour*; but ſtill the more he can Maſter a great Tranſport of *Paſſion*, ſo much the better.

THIS *Calmneſs* and *Sedateneſs* in Fighting, is more eaſily acquired in fighting againſt Fire Arms, than againſt *ſingle Weapons* Hand to Hand, becauſe in the *Firſt*, if a Man excite his Paſſion, it muſt be againſt the *Arms*, and *Powder* and *Ball*, and not the *Soldiers*, who are called to their Duty by their *Prince*, and never did him any *Affront* or *Harm*. But it is not ſo in the *Second*, where a Man has received perhaps a *Box o' the Ear*, or ſome other great and provoking *Affront*; this, upon the very Sight of his *Antagoniſt*, ſets his *Blood in a Ferment*, by which his Paſſion is excited: And truly 'tis a very

very great Advantage to a Man, when he can ſuppreſs it in any Meaſure; for I don't think it poſſible to do it wholly, but the more the better. Beſides, the very Motion of the Body, and Handling of the Weapons, of whatever Kind, raiſe the Spirits, and thereby excite a Man's Paſſion; of which, as I have already ſaid, he is rather the better as the worſe, in a *ſingle Engagement*; but when it exceeds a due Meaſure, then it is to his Detriment rather as Advantage, for, *Omne nimium Vertitur in Vitium.*

THE *Sedateneſs* then of Generals and other Officers, as well in Sea Engagements as in thoſe at Land, is not ſo extraordinary or difficult to be acquired, as many imagine; and the Reaſon is evident, becauſe, beſides

beſides the foregoing Reaſon, as having only the *Ships* and *Waves*, and *Powder* and *Ball* at Sea, to vent their Paſſion and Fury againſt, they go on themſelves, and lead on their Men to a Land Engagement Leiſurely, and at a very ſlow Pace; by which their Blood is kept cool, and ſometimes too much ſo, which is many Times the Occaſion of a greater Concern *(I will not call it a Degree of Fear, for that Word is juſtly caſhiered out of Armies)* than otherwiſe they would have, did they march with greater Speed, and were to engage alſo Sword in Hand: So that they need ſo little to maſter their Paſſion, that they ought rather to uſe honourable, gentile, and cuſtomary amuſing Methods to excite it: And this is ſometimes the Reaſon, why many very good Officers, while

marching

marching on to an Engagement, or when a Battery is playing againſt the Body they command, take a hearty Pinch of Snuff, or good large Chaw of Tobacco, if accuſtomed to it, whereby they are a little diverted, and their Spirits put in greater Agitation than otherwiſe they would, upon ſo ſlow a March. Of this the *Turks* give us an Example, who commonly take a large Doze of *Opium*, before they engage, which has the ſame Effect upon them (being uſed to it) that a Dram of good *Spirits*, or *Genevar*, or large *Snuff*, or Chaw of *Tobacco*, have upon any of us.

By all which, I would only inſinuate, That *Calmneſs* and *Sedateneſs* in Generals and other Officers, are as natural to them and their Soldiers,

diers, in an Engagement with Fire Arms, either at Sea or Land, as a good Degree of Haſtineſs or Paſſion is to theſe ſame Perſons, when engaged in a ſingle *Combat*, either with the Sword ſingly, or with the Sword and Piſtol, altho' with the Piſtol joined it is leſs, * until they come to their Swords: So that to fight in a *ſingle Combat* calmly, and without ſome *Degree of Paſſion*, I look upon it as next to impoſſible, if they be brisk and lively Perſons who are to engage: And if it were otherwiſe, I ſhould be afraid it might proceed from another Cauſe, not to be named amongſt *Men of Honour*. But certainly, the better Uſe that a *Sword-Man* maketh of his Paſſion, and the better he manages it, ſo much the more will it tend to his Advantage, which is all that is deſired or expected

* To uſe which dexterouſly, ſee my *New Method*.

ted of him. I judged it proper to give my Sentiments of *Calmneſs*, as well as of *Courage*, in *True Sword-Men*, that my Reader might know my Thoughts of them, and in what they may differ from his own, or thoſe of other Perſons of *Honour*: For I may give my Opinion and Advice, but ſhall never peremptorily dictate, well knowing, that *Humanum eſt Errare.*

A Man being poſſeſſed of the foregoing *Qualifications*, and underſtanding the *Art of the Sword*, I mean, ſo much of it as is needful for a Gentleman in a neceſſary *Self-Defence*, I doubt not, but the following ſhort *Directions* will be of great Uſe to him in an *Occaſion* Sword in Hand. And to make *Art* not only to improve, but alſo to imitate

Nature

Nature as much as poſſible. And the *Defenſive Part* of the Sword being the moſt uſeful as well as moſt difficult to become truly Maſter of, I ſhall begin with it.

FIRST,

Of the Parade or Defenſive Part.

THE Perſon then who peruſes this *Memorial*, being a *True Sword-Man*, he will certainly know to defend himſelf after the common Method, by any of the Five *Guards*, *viz. Prime*, *Seconde*, *Tierce*, *Quart* and *Quint*; but the *Seconde* or *Hanging-Guard*, with a ſlopping Point, being (as I have fully demonſtrate in my *New Method*) that *Guard* from which the ſureſt *Defence* may be drawn, againſt all attacks by the *Small-*

Small-Sword and *Broad-Sword*, or *Sabre*, and that as well a Horſe-back, as on Foot, or by any other edged or pointed *Weapon*, that is, *Halbard*, *Pole-Ax*, *&c.* or blunt *Weapons*, ſuch as *Quarter-Staff*, *Fauchion*, or common *Oak-Club*, *Cudgel* or *Staff*. I ſhall only inſiſt upon it, after I have told, That all true *Defence* from any *Guard*, muſt form a Croſs, either leſs or more, upon the *Adverſary's Weapon* in defending; becauſe if it make not that, it will either altogether fail, or at leaſt, prove an imperfect *Defence*, that is, that in *Parieing*, the Perſon who defends, will not be ſo ſafe, but in more Hazard of being *wounded*, than if he formed a good *Croſs*: So that, certainly, the greater the *Croſs*, the better the *Defence*: And conſequently, the eaſieſt, ſureſt and ſafeſt, is drawn from the

Hanging-Guard in *Seconde*, becauſe it forms the greateſt *Croſs*; which being ſo well known, I need not ſtand to explain its Poſture to *True Sword-Men*, but ſhall remit them to the *Plate* at the End, *Fig.* 1, 2, and 6. And to my *New Method*, for the great Advantage it hath over all the other before-named *Guards*; together with ſome trivial *Objections* againſt it, which are all fully explained and anſwered in that *Book*.

THIS *Guard* then in *Seconde*, with a ſloping Point, being that which I chiefly recommend for the former *Reaſons*, I muſt tell you, That when it is right kept, with an earneſt ſtooping forwards of the Body, your Adverſary has, in a Manner, but Two Parts to attack you in, by the *Thruſt*, with Eaſe, which are within

and

and above the Sword upon the *Left-ſide*, or without and beneath the Sword upon the *Right*.

If he Attack you with a *Thruſt* upon the *Left-ſide*, your Head, when on *Guard*, being always covered by your Sword-Arm, Croſs his Sword, gaining its *Weak* with your *Fort*, by a ſlop or ſquint Motion of your *Sword-Hand*, toward your *Left-ſide*, and near to the Body, moving your Head at the ſame Time a little towards your *Right-ſide*, always beneath your Arm, to prevent a Thruſt in the Face: The ſlop or ſquint Motion of your Arm, near to the Body, makes you meet the more certainly with the *Feeble* or *Weak* of his Sword, whereby you defend him with the more Eaſe, whereas otherwiſe, he might Force his Thruſt

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Home upon you, if he gained your *Weak*; and therefore, you are to take Care thus to prevent it, See the *Plate*, *Fig.* 7.

If he thruſt without and beneath your Sword upon your *Right-ſide*, you are to obſerve the very ſame Directions as you did for the *Leſt*, See the *Plate*, *Fig.* 10. Only if it be a *Blow* upon either Side, and not a *Thruſt*, then the *Croſſing* of his Sword is ſufficient, without that *oblique* or *ſloping* Motion of the Sword toward the Body, to gain the *Feeble* of his Sword, becauſe the *Parade* of the Stroke upon the *Left-ſide*, ſhould be rather carried a little upward, as ſloping towards the Body, as in *Parieing* the *Thruſt*; and that the better to *oppoſe* and *Counter-check* the Force

Force of his Blow upon the *Left-ſide*, See the *Plate*, *Fig.* 14.

But if the Blow be upon the *Right-ſide*, and high, then you are only to draw your *Sword-Hand* toward your *Right-ſide*, and *parie* him with the *Fort* of your Sword, your Point a little High; not forgetting, as you raiſe your Sword upwards, to make a Motion with your Head downwards, by which you will meet and croſs his Sword with half the Motion, the Head moving the one Half of the Diſtance, and your Sword the other, See the *Plate*, *Fig.* 16. This is the true Method of *Parieing* either *Thruſts* or *Blows*, upon either Side, when you ſtand to a *True Guard* in *Seconde*.

BUT if your Adverſary offer to ſtrike at your Head with a ſtreight or downright Blow, whatever the Weapon may be, carry your Sword up, and quite a-croſs and level, until you meet his Sword or Weapon, making the above-mentioned Motion with your Head downwards, as you are raiſing of your Sword level; by which, as I ſaid, you gain the Half of the Time in *Parieing* which you would take, did you not aſſiſt the Motion of your Sword with that of the Head. See the *Plate*, *Fig.* 16.

THIS is a Nicety in *Parieing* from this *Guard in Seconde*, which few People know, and therefore it ought to be taken Notice of, and exactly obſerved; for this Motion of the Head will ſave your Head from

from many a Cut or Wound it would otherwiſe receive, if you made only Uſe of the Motion of your Sword-Hand in Parieing, and neglected it. You are alſo to take Care, that you Parie or Defend your ſelf, always with the *Blade* of your Sword, and not with the *Back-Ward*, if a Small Sword, or with the *Cloſs* or *Ship-Head Hilt*, if a Broad; See the *Plate*, *Fig.* 16. becauſe, altho' they may defend you, yet your Sword not forming a *Croſs* with your Adverſary's, the *Parade* or *Defence* is falſe, and not according to *True Art*, which always makes a *Croſs*, and ſo defends perfectly, altho' you had only the *Blade* of a *Sword* in your Hand, without any Hilt at all, and were neceſſitate to fight with it. This is a material Rule, as is alſo this laſt, with which I ſhall end the

Defenſive Part from this *Guard in Seconde*: And it is this,

THAT you look chiefly to your Adverſary's *Sword-Hand*, and about Half a Foot from it upon the *Blade*, both as it were at one Time, with a general View of the Eye, if I may ſo call it, and but very rarely to his Eyes, leſt he might deceive you if he ſquinted; altho' it is convenient and uſeful, to take ſometimes a Glance at his Eyes, to obſerve in what Frame his Blood and Spirits are in, which may aſſiſt you to order your *Attack* and *Purſuit* accordingly: For the Eye is, in a Manner, the outward Soul of a Man, as *Hippocrates* ſays, *Profectò in Oculis Animus habitat.*

If you obſerve theſe few Directions exactly, in *Parieing* from the *Hanging-Guard* in *Seconde*, you will defend your ſelf eaſily both *a Foot* and *Horſeback*, againſt all Weapons whatſoever, whether *Pointed*, *Edged*, or *Blunt*, unleſs he be a Kind of *Goliath* that you are Fighting againſt; and even in that Caſe, you will meet, oppoſe, and croſs his Sword, (which is all that *Art* can do) altho' you cannot Maſter his Strength, ſo as to carry off his Blows: In ſuch a Caſe, a Man is overpowered by *Strength*, not overcome by *Art*; and if he do ſuccumb, he owes it to his *Weakneſs*, and not to his Want of *Art*. Nor is it impoſſible, if he be a truly good Man who is thus tryſted, and that he is forced to fight for his Life, but in ſuch an extraordinary Caſe he

he may, as *David*, receive a ſupernatural Aſſiſtance, to which, in Time of Diſtreſs, I earneſtly recommend him: For *Paul may Plant*, &c.

I ſhall next proceed to the malicious Part of the *Art*, whereby in defending our own Lives, we are ſometimes indiſpenſibly neceſſitate to take away that of our Adverſary's; for, if I muſt either loſe my own, or take my Adverſary's Life, I can never be condemned, for chooſing of two Evils the leaſt. Here again, as in *Page* 20. *Neceſſity hath neither Law nor Goſpel againſt it.*

SECOND-

SECONDLY,

Of the Purſuit, *or* Offenſive Part.

ALTHO, when a Man is much Maſter of the *Parade*, I allow him to ſuffer his Adverſary to make his *Purſuit*, and to take himſelf to the *Defenſive Part*, and to offend from the *Riſpoſte*; which is indeed the trueſt Art, and ſafeſt at *Sharps*, when a Man is truly Maſter of the *Parade*; yet ſeeing all *True Sword-Men* have not that at their Command, (for he indeed muſt be confeſſed a very great Sword-Man who is abſolutely Maſter of it) yet, for the moſt Part, it is ſafe enof for a Man to take the *Purſuit* at firſt Engaging, and to put the moſt difficult Part of the Art, which is the *Defence*, upon his Adverſary,

verſary, which will not only put a little Stop to his Paſſion, and Purſuit, if he deſign it, but alſo be a Means for the more readily wounding him, if he have not all the ſurer *Parade*.

It is a Queſtion amongſt ſome true Sword-Men, which of the Two have the Advantage, Whether the *Aggreſſor*, or *Defender*? Each of which have their Votaries; but I ſhall here, in *Three Circumſtances*, give my own Opinion in a few Words, whether it be approved of or not.

Firſt Circumſtance. If they be both Ignorants, neither of them being Maſters of either the *Defenſive Part* or *Purſuit's*, neither of theſe Parts can be recommended to them; ſo they muſt even let Nature work,

as

as we ſay, and do the beſt they can; and are to ſupply by *Courage* and *Boldneſs*, what they want of *Art*: This is the Caſe, I am afraid, of too many, which I am ſorry for, and wiſh they may hereafter prevent it, by becoming *True Artiſts*.

Second Circumſtance. If a Man be ignorant of the *Art* who is to fight, he little underſtands what is for his Advantage; if he take himſelf to the moſt difficult Part of the Art, which is the *Defenſive*, when he is not in the leaſt Maſter of it, and the leſs, if he be engaging againſt a *True Sword-Man*.

Such a Perſon then, ought certainly to begin with a vigorous and violent *Purſuit*, to put the difficult Part of the Art upon the *True Sword-*

Sword-Man, who otherwiſe would have but too great Advantage over him. And when a *True Artiſt* meets with ſuch a *brisk* and *forward Perſon*, I know no ſurer Remedy for him, than to make good Uſe of his *Left-Hand*, and nicely Breaking a little of *Meaſure*, by a *Circular* or gently retiring *Motion*, to take the *Opportunity*, as his Adverſary is *Thruſting*, to *Parie* with his *Left-Hand*, giving in at the ſame Time his *Thruſt*, which will rarely fail of Execution. I knew a Gentleman a Friend of mine, and of the ſame Name (and what *Art* he had, was from my ſelf) who was ſo very dexterous with his *Left-Hand*, that after making a *Thruſt* or *Two*, he ſeldom fail'd to catch hold of his Adverſary's *Foil* ſo firmly, by its Blade, that he had it generally in his Power to give him

him a *Thruſt*, if he had a Mind to it; and this *Dexterity* he acquired by meer Practice; for,

Cuſtom and Practice do ſo much prevail,
They make a Man in every Thing excel;
If Nature they exceed, 'tis hard to tell.

BESIDES, a Man's *Sword* cannot be in Two Places, nor perform Two *different Actions* at one and the ſame Time, altho' it can *parie* and *defend* Two or Three *Strokes* or *Thruſts*, given againſt it by Men in different *Poſitions*, the *Sword* ſtill keeping the ſame Place; which any *True Sword-Man* will underſtand and acknowledge. So that the *Parieing* with the *Left-Hand* in *Fighting*

ing, is ſo very uſeful, that I look upon it as the chief *Preſervative* againſt *Thruſts* from the *Riſpoſte*; and therefore I do earneſtly recommend the Practice of it, and admire it is not more in Uſe amongſt *Sword-Men* than it has been hitherto; but I doubt not, but in Time, it ſhall prevail, when once its great Uſe is known in *Fighting*. If a *True Sword-Man* take not this *Method* againſt ſuch *forward Ignorants*, as well as *Artiſts*, I cannot ſay but he may be put very hard to it with all his *Art* and *Dexterity*. So you ſee, That in this Caſe of an *Ignorant's* being to engage, whether with another *Ignorant* or *Artiſt*, it is ſafeſt for him to become the *Purſuer*; as alſo, for the *True Sword-Man* to take it, if poſſible, of the *Ignorant*, for the above Reaſons.

Third

Third Circumſtance. If they are both *True Sword-Men* who are to engage, or the one a *True Artiſt*, and the other but an *ordinary One*: In the *Firſt* Caſe, there can no certain Rule be given, becauſe much will depend upon their *natural Conſtitutions*; becauſe, it is ſuppoſed, That both will fight, as well *dexterouſly*, as *cunningly* and *warily*; ſo that one of them will at one Time take the *Purſuit*, at another become the *Defender*; as the other will, perhaps, at firſt, take himſelf to the *Defenſive*, and immediately, and in an Inſtant, become the *Purſuer*: And this is indeed what we call *True* and *Right Fighting*, according to *Art*: That is, to *change Parts*, according as a Man finds his Adverſary *Works* and *Fights* againſt him:

But in the *Second* Caſe, where a *True Sword-Man* is engaged againſt an *ordinary Artiſt*, I am for his taking the *Purſuit*, as againſt an *Ignorant*; as the *ordinary Artiſt*, if he can, ſhould take it alſo againſt him; and that for the Reaſons in the *Second Circumſtance*.

By all which you may ſee, That there is no ſettled Rule amongſt *True Sword-Men*, when Fighting, for either *Defending* or *Purſuing*, but as they ſhall find it proper in the very Time of the *Engagement*; tho', for my own Part, I would always incline to be the *Aggreſſor*, if poſſible, without wholly abandoning my ſelf upon it, but ſo reſtraining my ſelf, as that I may be always ready, upon my Adverſary's obſtinate Oppoſing me, and forcing a *Counter-*

Purſuit

Purſuit upon me, to *parie* him, and Anſwer it ſmartly from the *Riſpoſte*: And this *Aggreſſing* ought always to be performed with a *dexterous Boldneſs*, without any *Heſitation*, or *Erking*; as we ſay, which ſpoils the beſt deſigned *Purſuit* in the World.

THIS being premiſed, and you ſtanding to the ordinary *Quart Guard*, with the Point a very little elevate, which is that moſt commonly made Uſe of in the Schools, and from and againſt which I ſhall chiefly form the following Directions for the *Purſuit*: You are at firſt *Engaging*, to come within Diſtance, and make a Croſs upon your Adverſary s Sword, either *within* or *without it*, and when you feel his *Sword* (I ſuppoſe it is on the Inſide) immediately give a ſmart,

dry *Beat* upon it, either upon the ſame Side, or upon the oppoſite Side, by *Diſengaging*, to ſet it off the Line of your Body, and without Heſitating, give home a plain *Thruſt* to the neareſt lower Parts of his Body, becauſe they are the eaſieſt wounded, (and the Wounds alſo in theſe Parts the moſt dangerous) with your *Sword-Hand* either in *Quart*, *Tierce*, or *Seconde*, as it lies moſt convenient for it, being always ſure to oppoſe your *Left-Hand*, to prevent a *Counter-Temps* from your *Adverſary*, or a *Thruſt* from the *Riſpoſte*, and Recovering your own Body as quickly to its *Guard* again, as poſſibly you can, your Sword all this Time kept with a ſtretched Arm ſtreight before you, to keep off your Adverſary, or prevent his Running violently upon you, to in-

cloſe,

cloſe, which, if you are Weaker than he, you ſhould endeavour, as I ſaid, to prevent as much as poſſible. It is always to be underſtood, That you muſt keep your Body as *thin* and *low*, by *Sinking*, as poſſible, to make it the more difficult to be hit by your Adverſary; which *Cuſtom* will make eaſy.

You are not, as I have obſerved many do, to beat your Adverſary's Sword, perhaps Once, Twice or Thrice, and not to accompany the *Beat* with a *Thruſt*. This may be done in *School-Play*, but is not proper at *Sharps*, becauſe your Adverſary's Sword being by the firſt *Beat* forced out of the ſtreight Line, there is no Need of the *Second*. This then is the Time of *Thruſting* with the greateſt Safety, whereas, by Re-

peating the *Beats* unneceſſarily, you not only loſe your own Time, but give your Adverſary an Opportunity to diſengage, and to *Thruſt* upon you; which, by your *Thruſting* inſtantly upon the Back of your *Beating* or *Binding*, you effectually prevent.

In Place of a *plain Thruſt*, you may make a ſingle *Feint* upon the Back of your *Beat*, at any Part of the Body, whether upon its Length or Breadth, to make an *Open*, it being needleſs to name particular *Leſſons* to *True Sword-Men*, for whom this is chiefly deſigned: For I do not approve of double *Feints* at *Sharps*, they having too much of *Hazard* and *Chance* in them, altho' they ſucceed well enof in *School-Play*: But I would adviſe no Man

to

to venture his Life upon them; they throw a Man ſo much not only off his *Defence*, but give his Adverſary Encouragement to venture the taking Time upon them, to prevent which, he ought always to have his *Left-Hand* in *Readineſs* to *oppoſe* or *parie* his Adverſary's *ventoriouſly timed Thruſts*, See the *Plate*, *Fig.* 3, 6, and 8. For I muſt tell you, That all *Thruſts* are ſo, *but what are preceeded by a good, dry Beat or Binding, as I have directed*; ſo not to be depended upon, *Sword in Hand*, for the *Life*.

A Man may alſo, after his *Beat* or *Binding*, make a *Half-Paſs*, either *without* or *within* the *Sword*, finiſhing it with an Incloſing and Commanding of his Adverſary's *Sword*, if he judges himſelf ſtrong

enof for it; but otherwiſe I would not have him venture upon it, unleſs being, as I ſaid, weak, he would thereby with the more Honour yield, and thereby ſave his Life.

If your Adverſary endeavour to prevent your *Binding* or *Beating*, by Slipping or quick Diſingaging, you are then by a *Contre-Degagement*, to *croſs* his Sword, and then you will certainly meet with it; by which Means you will afterwards have an Opportunity to play your *Leſſons*.

I do not pretend to Secrets in *Fighting with Sharps*; knowing, that it chiefly conſiſts in a *good Parade*, *ſwift plain Thruſts*, or *ſingle Feints* after *Binding* or *Beating*, and other *Artful Motions* perform'd jüdi-

judiciouſly, and with a hardy Courage. However, I ſhall ſet down a *Leſſon*, which I know will rarely fail, either in *School-Play* or at *Sharps*, if it be right *Timed*, and performed *Adroitly*, with Celerity, and a quick Motion of the Body. It is this.

After you have *Bound* or *Beat* your Adverſary's Sword on the Inſide, whether by *Diſingaging*, or not, as your Sword ſhall be preſented; inſtantly upon the Back of it give home a *plain Thruſt*, by Way of a *Half-paſs*, towards your Adverſary's Belly, who muſt either receive the Thruſt, or Parie it with the Sword, or Left-Hand; if you give him the Thruſt, you have your Deſign, and if he *parie* with his Sword, which he muſt do low, bring inſtantly your

your Sword over his Point, which is *the Subtilty* of the Leſſon, by a circular Motion of your Wriſt, and give him the Thruſt in his Stomach, or Belly, taking hold of, and ſeiſing his Sword at the ſame Time with your Left-Hand upon the *Shell* of his; by which you not only give him a Wound, but alſo Encloſe upon him, and command his Sword.

If he do not *Parie* with his Sword, but endeavour to do it with his Left-Hand, you are to ſhun his Left-Hand by bringing your Sword over it, and giving him the *Thruſt* where you beſt can, whether high or low, within his Sword, ſaving your ſelf in the mean Time with your Left-Hand from his Thruſt, ſhould he either attempt it in the Poſture he ſtands, or alter it by throwing back his

his right Foot, that he may have the more ready Uſe of his Sword. But if this Thruſt be right Timed, and ſmartly performed, it is ſo very quick, and ſo ſurpriſing, that I aſſure you it will ſeldom fail.

THIS Leſſon may be performed without a *Beat*, but then you run the Hazard of your Adverſary's taking *Time* upon you: for which Reaſon, you are always to have your Left-Hand in Readineſs upon all your Thruſts to prevent it.

IT may alſo be performed upon the outſide of the Sword; but then the *Thruſt* or *Half-paſs* muſt be carried towards your Adverſary's Left Breaſt, to oppoſe his *Parade*, and thereby give the more Eaſe to you, if you miſs the Thruſt to bring your

your Sword over your left Shoulder from beneath his Sword, by a circular Motion, at the ſame Time changing your Poſture by a circular Leap half about to the Right, and changing the Places of your Feet, that is, the Left where the Right was, and the Right where the Left was; in that Inſtant bringing your Left Arm over his Sword, and taking hold of it at or near to the *Hilt*, the Nails of the Sword-Hand up, your Sword being preſented to his Body, with your Sword-Hand and Right-ſide from him; in which Poſture you are ready to wound him or not, as you pleaſe.

BUT this upon the Outſide requiring a great deal more Dexterity to perform it quickly, than that within the Sword; becauſe all theſe Motions

tions muſt be done almoſt at the ſame Time, and made to jump as exactly together as poſſible: Therefore, I recommend the *firſt Method* as the more eaſy and certain.

I own, that this *Leſſon* comes more eaſily from the common *Quarte Guard*, than from that in *Seconde*, which I have recommended; but a judicious *Sword-Man* will eaſily perform it from either, ſo as to ſurpriſe very much his Adverſary, who expects no ſuch *uncommon Purſuit*: And ſo I leave it with him to improve upon it.

INTENDING to be ſhort, I ſhall only add, That if you deſign only to diſable your Adverſary, then *pop* or *Jerk* out little Thruſts at his *Sword Arm*, or *Hand*, *advanced Thigh*,

Thigh, *Leg* or *Foot*, which is to be done quickly and ſuddenly, without diſordering of yourſelf, and will ſeldom fail to Anſwer *your Deſign*; theſe being Tendonous and Nervous Parts, and conſequently, when wounded, very ſenſibly painful and diſabling.

I ſhall end this *Memorial* with an *Abſtract*, taken out of my *New Method of Fencing*, which I would adviſe my Reader ſo to value, as to have it ready in his Memory upon all Occaſions; of which, I promiſe him, he ſhall never repent. It is as follows.

The

The ABSTRACT.

USE,

Calmneſs, I. Chiefly the *Guard in Seconde*, with a ſloping Point, your Body for the moſt Part moving circularly, and ſometimes fix'd.

II. A good *Croſſing Parade*, with a firm dry *Beat*, aſſiſted with the Left Hand.

III. A brisk *Half Purſuit*, until you make a true and full one, commonly preceeded with a *Dry Beat* or *Binding*.

Vigour, and

IV. Plain and eaſy *Offenſive Leſſons*, briskly performed; and always oppoſing the Left-Hand, to prevent a *Contre-tempt*, an *Exchanged Thruſt*, or one from the *Riſpoſte*.

V. A moderate and judicious *Breaking of Meaſure*, *Circularly* or otherwiſe, until the Violence and Fury of your *Adverſary's Purſuit* be over, when you find, that he will force a *Purſuit* upon you.

Judgment.

The

The ABSTRACT.

With { Calmneſs, Vigour, and Judgment. } to

PREVENT.

I. Being *Decoy'd* or *Deceiv'd* by *Feints*, as much as poſſible.

II. Being *Catched* upon *Time*, when Advancing to *Thruſt*.

III. Being without *Diſtance*, when *Thruſting*.

IV. *Reſting* upon a *Thruſt*, after it is *Delivered*.

V. A *Contre-temps*, *Exchanged Thruſt*, or one from the *Riſpoſte*, by making ſeaſonable Uſe of the *Left-Hand*, by *Oppoſing* or *Parieing* with it, as either *You* yourſelf or your *Adverſary* ſhall *Thruſt*.

O uſeful ABSTRACT! *who poſſeſſes Thee,*
And thy juſt Precepts *practiſe, with theſe Three,* *

Need

* Calmneſs, Vigour, *and* Judgment.

Needs no Man's point *or* edged
Weapon *fear*,
Since by thee from all Danger *he's*
ſecure :
Weigh theſe Directions *well*; *who*
would have Art,
Them *and* Memorial *ought to get*
by Heart:
For in them *almoſt is contained*
All,
True Sword-men *need to know* ſ
Broad *or* Small.

If any, who are perhaps no Well-wiſhers to the *Art* I ſo much *defend*, ſhall, after what I have writ, ſuggeſt to themſelves the Two following *Queſtions*; for ſome Perſons have hinted a little at them to my ſelf, which makes me the more willing to anſwer them: And whereof,

THE *First* is this, *How I come to give ſuch poſitive Directions for* Fighting, *when it is not well known if ever I drew a Sword in* Good Earneſt *all my Life? And if not, how I can know, ſo exactly as I pretend, the* True Rules *ſo ſtrictly to be made Uſe of, when engaged for the* Life?

TO which I Anſwer, That whether I have ever been engaged in *Good Earneſt* or not, is none of the *Queriſts* Buſineſs to know; neither will I let them at preſent into that Matter: For I never much approved of being *Vain-glorious*, eſpecially where the Victory is obtained, for the moſt Part, at the Expence, leſs or more, of the *Vanquiſher*: But if I have ever been engaged, when I might have prevented it, I am now

now very ſenſible that I ought not to have done it, according to the *Principles* of *true Honour* laid down in the foregoing *Vindication*; nothing but being *attacked*, and neceſſary *Self-Defence*, being what can vindicate any Man's running the *Hazard*, as well as *Sin*, of taking away another Man's Life.

And if I have never *Fought*, yet I have had the *Practice* of near Fifty Years with *Foils*, againſt Perſons of moſt different Tempers and Conſtitutions; ſo that by my frequent *Practice* in the *Schools*, and otherwhere, I know what can poſſibly be performed with *Foils*, which is a great Deal more than any *wary Artiſt* will venture upon at *Sharps*: And out of what may be done with *Foils*, I have ſelected, and pick'd

out ſuch *Directions* as I judged moſt proper and ſafe when engaged for *the Life*: For there is nothing that can be performed by a Sword, except *deſperately Wounding* and *Killing*, but what may be imitate by a *Foil* or *Fleuret*, and conſequently at far leſs Expence, ſeeing by them there is very ſeldom any Blood drawn, altho' I have known by my own Experience, Miſchances of this Nature ſometimes to happen.

I ſay, it is by this Reſemblance of *Fleurets* to *Swords*, that I have come to the Knowledge of what is moſt proper and ſafe to be performed by a *Sword*, when a Man ſhall be engaged for his *Life*, according to the different Tempers and Humours with which he ſhall be tryſted: And which *Queſtion*, or rather *Objection*, may

may be alſo made againſt moſt *Fencing-Maſters*, as well as other Profeſſors of any *Art* or *Science*: For how many good *Fencing-Maſters* are there, who never *Tilted* in *Earneſt?* How many *good*, (I do not ſay *experienced* and *tried*, which I deſire may be noticed) *Officers* in the *Army*, who were never at either a *Land* or *Sea Engagement?* How many *good Engineers*, who never ordered the *Opening of Trenches?* How many *good Chirurgeons*, who never extracted a *Stone* from the *Bladder?* How many *good Mathematicians*, who never ſurvey'd one *Acre* of *Ground*, nor ever took the *Height* of a *Steeple?* How many *good Architects*, who never contrived a *Louvre*, an *Eſcurial*, or a St *Paul*'s? And, not to mention more, how many teach *Navigation* to *Perfection*,

ction, who never either ſteered a Ship, or were all their Lives ſo far as Twenty Leagues out at Sea; and yet they are all ſufficient and good in their *Stations?* The Application is plain and obvious, and I think, ſufficiently anſwers this *Firſt Queſtion*, or rather *Objection.*

THE *Second* is this, *Does the Author fancy, That with all the* Skill *and* Dexterity *he pretends to in the* Art of Defence, *he would have come better and ſafer off the Field, at the Engagements at* Preſton, *or* Sheriff-Moor *near* Stirling, *had he been briskly attack'd by a ſtout, vigorous and clever* Highlander, *with his* Broad-Sword *and* Target, *than many Gentlemen and other Soldiers did, who pretended to no Skill in the* Art *at all, but only fought as Nature prompted and directed them?*

To

To this I readily Anſwer, I DO BELIEVE NOT. Perhaps I might have carried the *Marks* of their *Strokes* as well as others. For, *Firſt*, Let one be never ſo *skilful* and *dexterous*, there is a *Fate* or rather *Providence*, that attends, overrules, and determines every Man, *do his Beſt*. The Battle is neither to the *Strong*, nor to *Numbers*, as was very evident in theſe Engagements: Which *Succeſs*, particularly in the laſt, was chiefly owing to the Conduct of a Great and Noble PEER, who from his Youth, has given ſeveral *Proofs* of his *Valour*; both ſingly, and in Field Battles: And whoſe *Character* is ſo very well eſtabliſhed and known, that to name him more particularly, would be a Kind of *Preſumption* in me; and for which

theſe Nations will be for ever *indebted* to him, having then ſaved a great Deal of *True Britiſh Blood*; which would have otherwiſe been ſpilt in that moſt *unlucky Attempt*.

Secondly, I am firmly perſwaded, That had I been there, and received ſome *ſevere Wounds*, notwithſtanding of all my *Art*, yet I would certainly have received many more, had I been wholly *ignorant*, and made only Uſe of *pure Nature*; ſo that it would have been no Reflection upon my *Art*, that I received *Wounds*, I mean, from the *Enemy's* edged Weapons (*for I believe the* Art of Defence *with the* Sword *alone, is for the moſt Part but little concerned in oppoſing Fire Arms; for there is no* Parieing *of* Bullets, *altho' there are Methods to be uſed to make the*

Aim

Aim not only leſs but more uncertain, both a Foot and Horſeback, if dexterouſly *uſed, but which I ſhall not trouble the Reader with at preſent*) ſince by my *Art* I did defend my ſelf from a great many Blows, which, without it, I ſhould probably have received; and which would have been moſt probably with the *Croſs Parade* from the *Hanging-Guard* in *Seconde*. See the *Plate*, *Fig.* 16.

For if, of Half a Dozen ſmart and vigorouſly delivered *Blows*, I defend my ſelf from only Three, which is but a modeſt Suppoſition, when an unskilful Perſon, notwithſtanding of all his *Natural Addreſs*, has defended himſelf but from One or Two, and which is much, without any *Art*: Then it is evident, That, by my *Art*, I have had *Three*

to

to *One*, or *Three* to *Two*, of Advantage, which the unskilful *Perſon* has not had for Want of it; becauſe, of *Six* Blows made at me, I have only received *One* or *Two*, when he has received *Four* or *Five*; which clearly demonſtrates the *Uſefulneſs* of the *Art of Defence*, even in a *Crowd*, or cloſs *Battle*; that altho' by it a *True Sword-Man* cannot keep himſelf *Scart-Free*, as we ſay, yet he ſhall always, upon the *Main*, receive a great many fewer *Wounds* than any *unskilful Perſon ſhall.*

BESIDES, the *Art of the Sword* was at firſt chiefly deſigned and appropriate to *ſingle Fighting Hand to Hand*, an *Exerciſe* and *Trade* much uſed by the Old *Romans* and *Grecians*, in their *publick Diverſions*, and not for a Man's *perfect Defence* in a mixed

mixed or cloſs Battle; altho' it be alſo then uſeful, and much better than *pure Nature* without any Art at all: And in this Caſe it is no more Diſparagement for an *Artiſt* to be *wounded* in a *Crowd*, with an *Edged Weapon*, than it is for an unskilful Perſon; provided the *Artiſt* has, by his *Art*, ſaved himſelf from more Wounds than the *unskilful Perſon* did, the ſame Number of *Blows* being ſuppoſed to have been *ſtruck* and *diſcharged* at *Both*.

SCARS and *Wounds*, when received in a juſt and honourable Cauſe, ſuch as the *Defence* of a Man's *Religion*, *Country* or *Life*, are ſo far from being reputed *Blemiſhes* and *Imperfections*, whereby to bring Reproach and Contempt upon his Perſon; that they are rather look'd upon

upon by Men of Honour, as ſo many *Ornaments*, and, as it were, *Badges* of True Worth and Value in the Perſon who carries them: So that altho' it muſt be acknowledged, that it is always a Misfortune for a Man to be wounded in a *Battle* or *Duel*, yet it can be no Reflection upon, nor diminiſh his Reputation and Value; becauſe he ſtill keeps up his Character, by his having behav'd himſelf as a Man of *True Honour and Courage*, and has done his beſt; which is all can be expected from the *Greateſt* and *moſt Valiant Hero*: For Man, by *Nature*, is neither *Infallible*, *Invulnerable*, nor *Immortal*; and it were moſt unreaſonable to expect, that he ſhould receive THAT from *Art*, which his *very Nature* is not capable of.

of. For a further Anſwer to this *Second Queſtion*, ſee *Page* 6.

IT is likely ſome People may think, that I might have as well omitted, as ſtarted theſe *Two Queſtions*, and perhaps I do ſo my ſelf; but to be plain, I love Ingenuity, and to ſatisfy frankly every Man in what he can poſſibly object, againſt either myſelf, or the Subject I am treating of; and I have all along endeavour'd to ſet this *Art* in its true Light, that Perſons who are *True Sword-Men*, may not by their *Art* become too *Vain* and *Inſolent*, and imagine, that they are thereby rendered in a Manner *infallible*, as well as ſome of them may fancy they are made *invincible*. To undeceive them of both which, I have not only writ ſo plainly and freely, but

have

have alſo adduced ſtrong Reaſons in my *New Method of Fencing*, to convince them of their *Uncertainty* when engaged for the *Life*, to which I refer them; which I expect will make them fully ſenſible of their *Uncertainty*; and that altho' they are *True Artiſts*, yet that they are alſo *Truly*, but *uncertain*, *fallible*, and *frail Men*; and therefore, have no juſt Reaſon to be too much *puft up* with it.

I conclude all with my old but true *Maxim*: *Gladiatura non ſolùm ad Honoris, vitæque Conſervationem, ſed etiam ad Corporis atque animi Relaxationem, perquam neceſſaria.*

Which

Which I Paraphraſe thus,

FENCING *not only for* Diverſion *ſerves*,
It Life *and* Honour, *when attack'd, preſerves:*
The beſt EXERCISE *of* Heroick *Kind*
To cheer *the* Body *and* relax *the* Mind:
Gout *and* Rheumatick Ach's *it does expel*,
And for their Cure, *all* Medicines *excel.*

FOR, **Tollere nodoſam neſcit Medicina podagram*; which, before it come that Length, *Fencing*, *Dancing*, and *Riding*, will, if frequently

* Dr. *Cheyne* on the *Gout.*

ly but moderately plied, and without Exceſs of Diet in either Meat or Drink; for theſe taken in *Exceſs*, eſpecially *ſtrong Spirits*, bring many a *ſtrong* and *vigorous* Man, with *Gouti ſh* Pains and *Torture*, untimeouſly to the *Grave*.

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Fig. 1.

One standing to the hanging Guard.

Fig. 2.

One opposing the hanging Guard with the same posture.

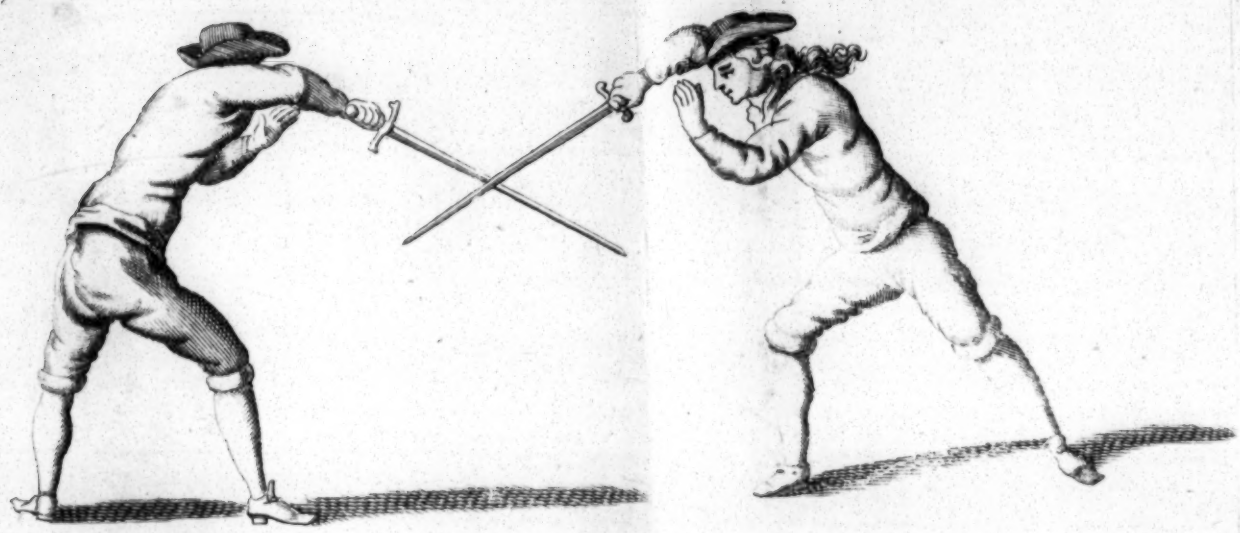


Fig. 3.

How the ordinary Quart Guard is to be oppos'd by the Hanging Guard.

Ea enim tuta est potentia, quæ viribus

THE SCHE

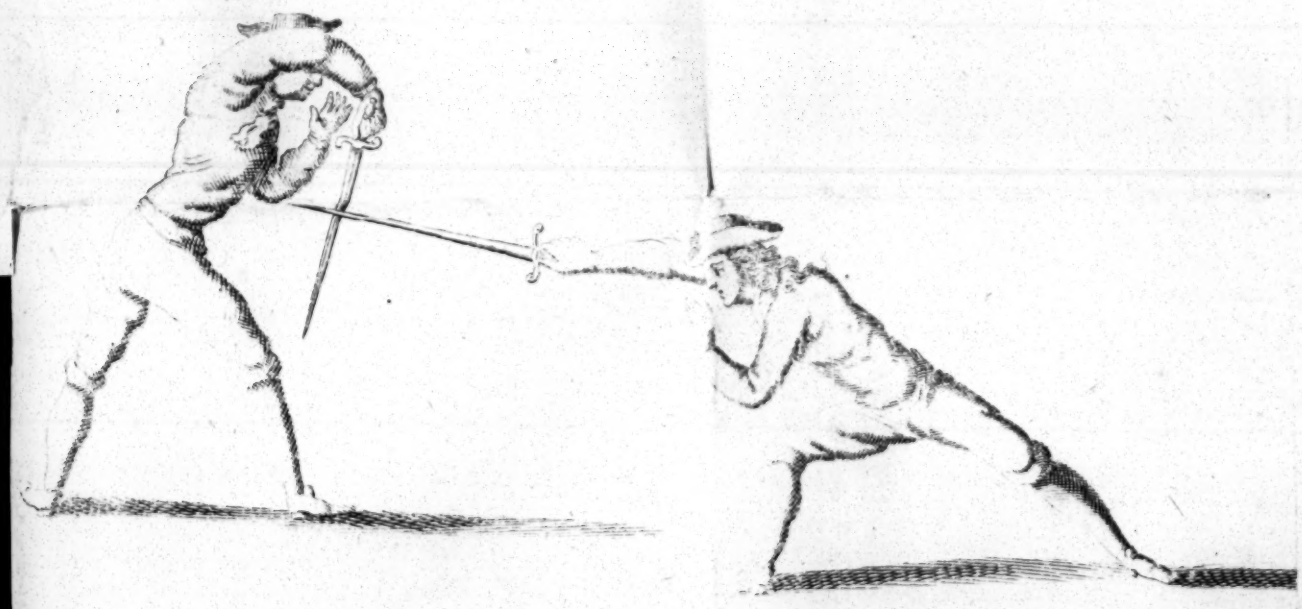
By this Scheme is demonstrated, the great great ease upon his Adversarys Sword, whe siderably retarded, and which alone is sufficient

Fig. 7.

One parrieing without and below his Sword upon the hanging Guard.

Fig. 8.

One thrusting without and below his Adversarys Sword from the hanging Guard.



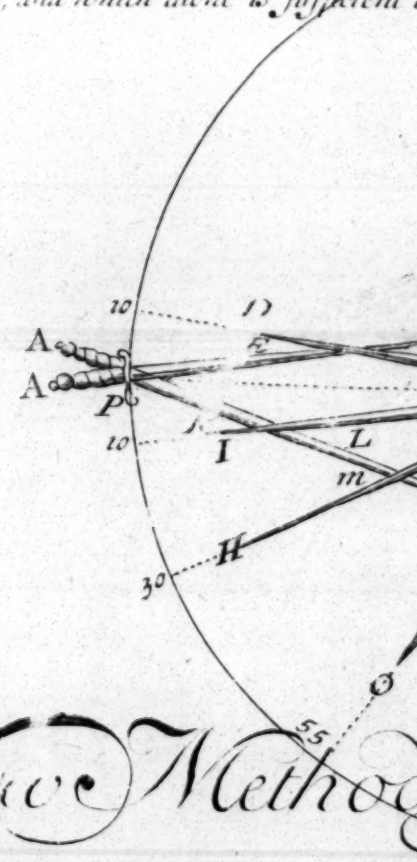


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Fig. 11.

One commanding his Adversarys Sword, from the hanging Guard without and below his Sword.

Fig. 12.

One upon the hanging Guard having his Sword commanded.

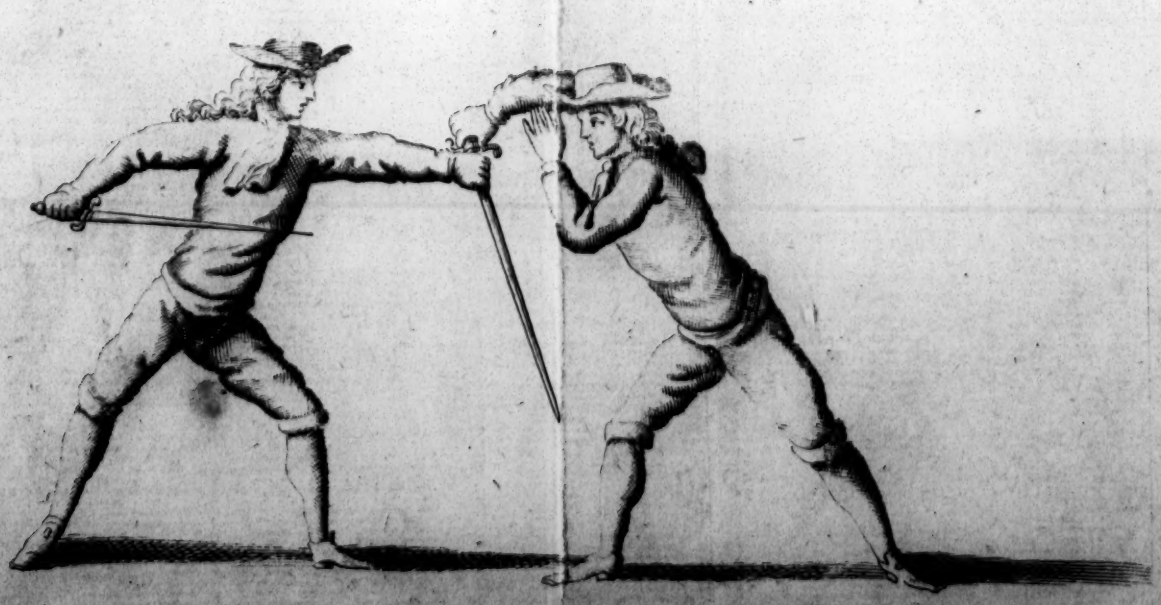


Fig. 13.

One upon Horseback discharging a blow without and above his Adversaries Sword from the hanging Guard.

Vis Consilij expers, Mole ruit sua. Hor.

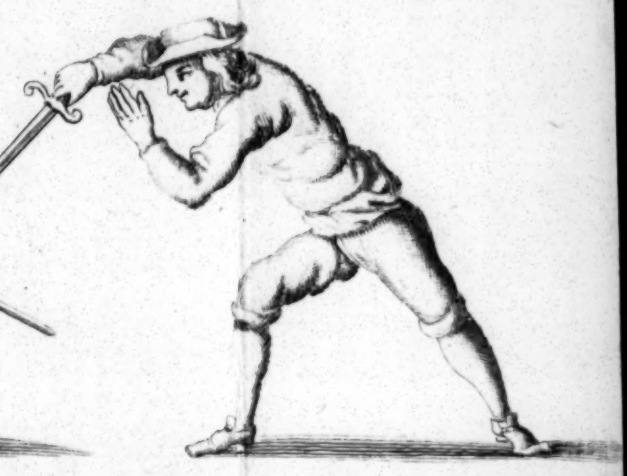
Temeritas in Bello, a

the end of the Book
out

FIG. 4.
One standing to the ordinary Quart Guard.

FIG. 5.
One standing to the Quart Guard with a sloping point.

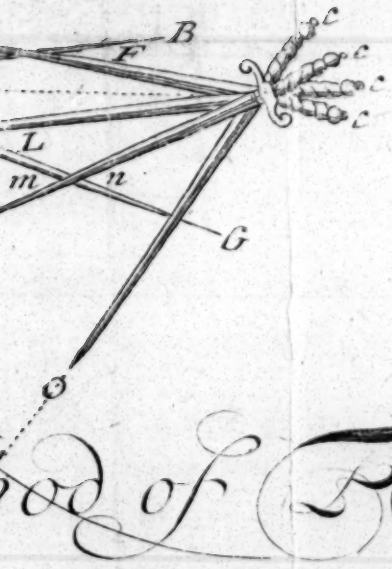
FIG. 6.
How the Quart Guard with a sloping point, is to be oppos'd by the hanging Guard.



uribus suis modum imponit.

CHEME.

great advantage a Man hath in making a t, wherein the quickness of his thrust is sufficient to vindicate the unprofitableness of This



od of Fencing.

FIG. 9.
One thrusting without and above his Adversarys Sword, from the hanging Guard.

FIG. 10.
One parieing without and above his Sword upon the hanging Guard.

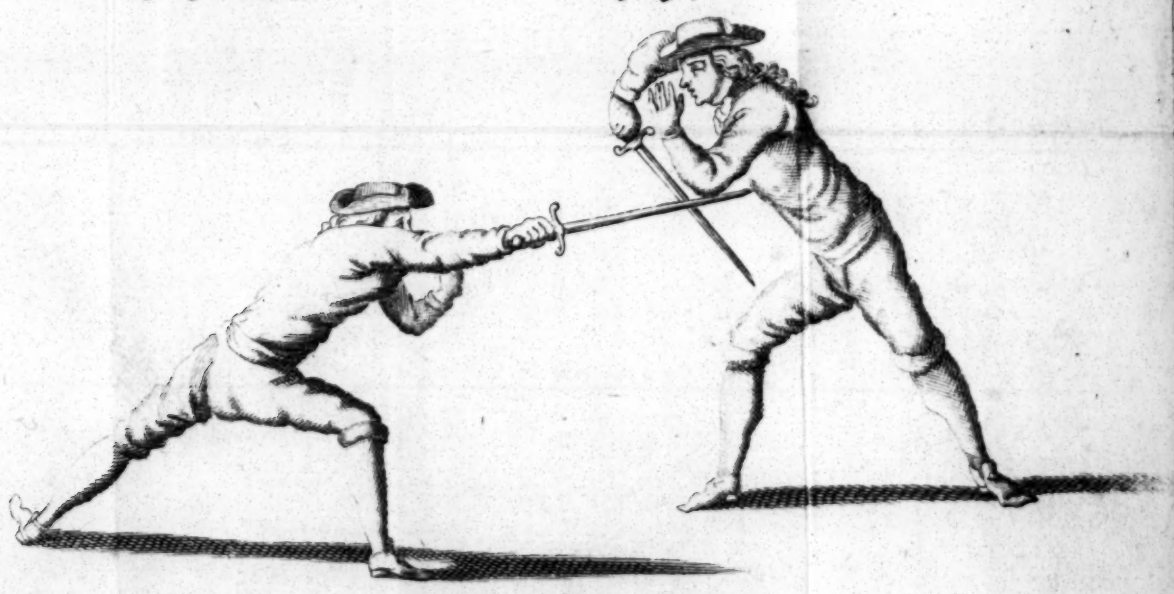


FIG. 14.
One upon Horseback defending a blow without and above his Sword, upon the Hanging Guard.

FIG. 15.
One discharging a full blow with a Halbard or Lochabar Ax, without and above the Sword against the hanging Guard.

FIG. 16.
One defending a full blow of a Halbard or Lochabar Ax, without and above his Sword upon the hanging Guard.

ello, ante omnia vitanda.

Præliorum delicta emendationem non patiuntur *Veget.*